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THE

NEW-JERUSALEM MAGAZINE.

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NOVEMBER, 1890.

DIVINE INSTRUCTION.

GOD teaches men in many ways. There is as little limit to His teaching as there is to Himself. In the wonderful wealth of ingenuity begotten of His endless love, there are unnumbered channels and methods whereby He is able to reach the soul of man, and to teach His children the truths He wants them to know. Yet in the midst of this endless variety of method, we find a certain similarity, even as the scientist finds amid endlessly varied phenomena certain single laws, which his eye can readily trace. Thus we find that God teaches men by the senses — the eye teaches, the ear teaches, everywhere in the sensories of the body has God placed the sentinel-teachers of the race. The eye teaches the nature of light, the grace of form, the glory of outline; the ear teaches the mystery of sound and the wealth of harmony; the tongue,

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NOTE. During his conduct of the MAGAZINE for the past ten years, the editor has given contributors the largest liberty of discussion, and has supposed that he was understood to assume no responsibility for the views expressed, so long as they came from sources entitled to respectful hearing; but, having learned from remarks, made from time to time, that there are those who regard all leading articles as expressing his own views, and even as indicating the attitude of the New-Church Theological School, he has found it necessary to adopt for the future a different principle, making use of his right to reject contributions, or to make such comments upon them as may seem to be necessary in view of the clear, rational, and authoritative teaching from the Sacred Scriptures, which our Lord has given to mankind through Emanuel Swedenborg.

the nose, the sense of touch, each furnishes its quota of instruction and helps to lay the foundation to higher attainments in the pursuit of knowledge. Again, there is a sentinel placed on the more interior ramparts of the soul, to teach and to instruct. Its name is conscience, and the troop of picket-guards under its command men call sensibility, sensitiveness, perception, intuition, ethic power, moral strength.

Again, there is in the soul a medulla oblongata, as there is one in the brain—a queer, empty, apparently useless arrangement, a pivot upon which the mental world turns, an axis, that turns men to or away from the Sun of life, with a pitiless sort of irresponsibility. It is the domain of logic, reason, association of thought, imagination. It is a strangely acoustic chamber in the mental house, whose walls are frescoed with the magic of number, whose floor is laid in the oddly interlaced patterns of mathematics, whose ceiling is painted with stars and ellipses and foci innumerable, and whose windows are all turned eastward toward the Luminary of heaven, or are closed altogether. Thus eye and ear, reason and sense, conscience and intuition are a line of teachers that have no end and whose number cannot be given. We are therefore supplied with instructors innumerable, but in the midst of the endless array of varied faculties we find a certain similarity. We find what Swedenborg so aptly terms the influx from the Lord. Just as we see all the infinitely varied objects of earth revealed in the one medium, called light, so we find every instructor of the soul, which God has planted into the garden of our being, dependent upon the presence of the one factor of influx of life from the Lord.

An excellent way of attaining an intelligent picture of this, is to imagine the soul walking under a sun, as the body walks under its sun. It is to imagine that they two walk together, somewhat as the body and its shadow together, for the body dogs the footsteps of the soul, as the shadow dogs the footsteps of the body. Sometimes the proportions of the soul are seen properly portrayed in the body, even as the shadow is sometimes projected in proper proportions from the heels. But in other cases again the state of the body is to the state

of the soul as the ludicrously lengthened shadow of the sunset hour or the quaintly stumped arrangement of the noonday sun is to the body. Sometimes you can see the soul and the body coincide and the one be a fair exponent of the other. But in other cases again, we find the state of the natural mind and of the body vaguely distorted and very unfair in its representation of the soul that dwells within. But at any rate, the picture can be safely taken into the mental imagery of the memory, that as the body walks under its sun so the soul walks under its sun; and as the body sees by means of the light of the sun of the earth, and lives by means of the heat of that luminary, so the soul sees by means of the light of the sun of the spiritual world, and lives by its heat. As the Lord's life is present with the body through the immense ocean of heat and light, which we call the sun, so He is present with the soul in the heat and light of the spiritual sun. This is what is meant by influx.

Now consider these instructions of our teacher in regard to the manner in which the Lord teaches His children. The first foundation of all thought on this subject is that of the universality of the power of instruction on the part of the Lord. There it not a soul anywhere in the universe of created souls which He cannot reach and reaching teach.

Seed-time and Harvest signify the man about to be regenerated, and the church thence derived, as needs no proof from the Word, because so many instances occur, wherein not only man is compared and likened to a field, consequently to seed-time, but the Word of the Lord also, and its influence to increase, or harvest; indeed, it is obvious to every one, being made familiar by common usage. This passage treats generally of every man, informing us that seed will never cease to be sown in him by the Lord, whether he be within or without the church, that is, whether he has been made acquainted with the Word of the Lord or not. Without seed inseminated by the Lord, it is impossible for man to do any kind of good. All the good of charity, even among the gentiles, is "seed" from the Lord; for although they have not the good of faith, as those within the church may have, yet they are, nevertheless, capable of receiving it. Such gentiles as have lived in

charity in the world, as they are wont to do, embrace and receive the doctrines of true faith and the faith of charity much more readily than Christians, when they are instructed therein by angels in the other life. (A. C. 932.)

All influx from the Lord is effected by illumination of the understanding, by the affection of truth, and by the influx of the latter into the former. (D. P. 321.)

It scarce enters into any one's mind to conceive, that there is a continual Divine Influx through the internal man into the external, that is, an influx of things celestial and spiritual through the rational man into the natural, or, what is the same thing, into the natural things, which are of the external man; and that by this influx, truths from the natural man are continually called forth, elevated and implanted in good, which is in the rational. It is not even known that such an effect takes place. (A. C. 3085.)

It is rather an easy matter to comprehend, that all instruction depends in the first place upon the universal ability of the Lord to be present with the souls of men, whether they be within or without the church. It depends next upon the proper coördination of the two factors called illumination and affection in the mind of man, and it depends lastly upon the coördination of the three degrees of the mind into their proper position under or above one another.

All else then follows. Not only does it follow, that the appearance of the influx will differ in each plane, as the intensity of light differs according to the nature of the medium through which it travels, but also the results obtained will differ, and in some cases differ materially. The Lord will teach one mind in one way and another in another. He will resort to the pleasant method of contemplative instruction in one case, where in another he will require the harder lines of experience in order to inculcate the same lesson. We find minds which are satisfied, even to the end of life, with the superficial knowledge gained of general observation, while we find others that are constantly digging and delving for more knowledge unsatisfied, until they have found the very deepest root of a thing, whereas another class of minds seems to be gifted with a strange and acute farsight, that enables

them to see at a glance, what it takes others months and even years of the utmost application to master. In general, we have these three classes of instruction: the superficial, that general outline of things that satisfies the external man; the deeper thinker, who dips farther and deeper into the mysteries of things, and struggles manfully to acquire that which he sees must be beneath the surface of things; and the intuitional being, who can launch boldly out into the depths of the most abstruse metaphysics and never lose himself in the deeper waters of knowledge. To the mind of every reader, the Scripture picture that is at the bottom of this description, will probably instantly occur. Here it is:

> And when the man, that had the line in his hand, went forth eastward, he measured a thousand cubits, and he brought me through the waters, and the waters were to the ankles. Again he measured a thousand, and he brought me through the waters, and the waters were to the knees. Again he measured a thousand, and brought me through — the waters were to the loins. Afterwards he measured a thousand, and it was a river, that I could not pass over—for the waters were risen, waters to swim in, a river that could not be passed over. (Ezek. xlvii. 3–5.)

It is evident that there are three domains of instruction, before man gets to the waters which he cannot pass over, waters to swim in. Before he reaches the boundary-line of his humanity and the borders upon which the breath of Divinity constantly and unchangedly sweeps, he will find the ankle depth of the natural mind, the knee depth of the spiritual mind, and the loin depth of the celestial mind, in the waters of the river of God, and these three planes are the three we have endeavored to describe above.

Turn we now to the New Testament, and we shall find the same story repeated, but in other words. We find that at certain times the Lord of Life instructs the people by the sea. We read:

> And the same day went Jesus out of the house, and sat by the seaside. And great multitudes were gathered together unto Him, so that He entered into a ship, and sat, and the whole multitude stood on the shore.

On the very edge of infinite truth the Lord touches the mind of the multitude. What better image and what truer image can there be found for an activity of the Good Father, which is as constant as the shining of the sun? He sits today upon the outer edge of the sea of truth, and the brains and the minds of men are catching the words He speaks to them. With a strange, perverse, human way of regarding men and things, they think these thoughts come of themselves. But they do not. On the edge of the sea of all truth sits the Saviour today, as He sat two thousand years ago, and His words are heard today as they were then, and He speaks in parables to the people, and they hear Him, as men who are in dreams.

But there is a further degree of instruction:

> And Jesus entered into one of the ships, which was Simon's, and prayed him that he should launch out a lttle from the land. And He sat and taught the people out of the ship. (LUKE v. 3.)

In a multitude of lives the Lord launches out a little farther into the deep. He enters into the doctrines of faith, which man has, and he calls these doctrines of faith the vessel of Simon, for He is accustomed to call a doctrine a ship, and faith, Simon or Peter. And He carries man forward a little way into the depths of the sea of truth, and silent, busy, ardent students follow His every move. They dig and delve into the lore of earth and into the depths of knowledge, and see and hear and use the oars, which men call microscopes, and the sails, men call statistics, and the rudder, men call reason, and wait upon the wind, men call force, and upon the tide, men call law, and they launch out into unintelligible depths, always thinking that they are alone, always thinking that they are instructing the people, when in reality it is the Lord in their boat that is instructing the people. For He launches a little way out into the depths, and the people stand on the shore, and from the farther reaches of the sea of truth, the Good Father of them all teaches them wonderful things.

But so far there are no concrete results. Instruction has

been a matter of theory, and not followed by practical results. Now follow the Master a little deeper yet into the sea, and see what follows:

Now when He had left off speaking, He said unto Simon, Launch out into the deep, and let down your nets for a draught. And when they had done this, they enclosed a great multitude of fishes. (LUKE v. 46.)

And there are many who follow the Master into the greater depths of life's sea, and instead of a harvest of theories gather a rich feast of actual, tangible life-experiences, which the Lord calls fishes in that strange, Divine picture-language of His. Thus ever deeper does the Master take His pupils, if they will obey His voice and go rejoicing on their way, each in his own path, each in his own boat, but ready to assist the other when the time for such assistance is at hand.

And now let me picture the results. I wonder sometimes, whether there is any connection between these three stories and the other three, that the Great Book tells in its quaint, Divine-human way. Here they are:

And He saw two ships standing by the lake, but the fishermen were gone out of them, and were washing their nets. (LUKE v. 2.)

And going on from thence, He saw other two brothers, Jacob, of Zebedee, and John, his brother, in the ship with Zebedee, their father, mending their nets. (MATT. iv. 21.)

And He called them, and they immediately left the ship and their father, and followed Him. (MATT. iv. 21, 22.)

When the Lord first finds man, is not man outside of the ship altogether, washing his nets, trying from the odd sincerity of his heart, to cleanse the meshes of his instructive web, and to make them ready for another catch? Is he not gone altogether astray, trying to find purity, and nobility, and worth, where there is only unworthiness, and sin, and iniquity?

And when the Master leads him deeper into the sea of knowledge, does not the *Fata Morgana* on the shore show another picture? Man has gone into the ship indeed, but he is mending his nets. He is patching a doctrine here and mending a creed there. He is making a statement of faith,

and deceiving himself into the idea that the statement of faith is the faith itself. Just as the child thinks the island of Great Britain is about the size of his thumb nail, because it happened to be that size in the geography he studied; or as the child thinks the picture of the heart, which he finds gaudily colored in his physiology, is the heart itself. What strange mistakes to make, and how little and narrow they make the souls of men and the image of God in them. Yet the world is full of the menders of nets. Great, whole-souled men, who are bending all their best energies to the patching up of some effete dogmas, that were good enough for the olden times, but are as obsolete now as the three-cornered hat of our forefathers. How very busy they are with their nets, and how dreadfully sincere they are about the mending of them, never for a moment thinking that the minute they try to catch a real, Divinely authorized catching of fish in those nets, the nets will break and they will have to call on their neighbors, whose nets they did not trust, and whose nets they thought were either too close in the mesh or too wide in the stitches. Oh, foolish, headstrong children! It takes so long for them to see and to understand that it is not the washing of the nets, not the mending of the nets, but the leaving of the nets, that the Lord really wants. When He takes them a step further into the deeps of knowledge, then they gladly leave their nets and their ship and their father, they leave every precedent they knew or revered, all the superstitiously loved reverences of old, all the tenets to which their heart clung, all the feverish miasms of old, and they follow the Master into the glad light of the sun.

Awake, children, the sun of heaven has risen, and there is healing in His wings. Have you seen the first rays that tinged the mountains of nobler human aspirations? Have you seen the first rays that stole down into the valley and glittered over the regal crowns of trees, that men never suspected, or thought that they could grow in the valley at all? Have you heard the glad note of here and there a bird in the bush, singing its anthem of joy, because the morning had

come? Come, open your eyes. The Master walks the shores of the sea of life, and He wants you, not to wash the nets, not to mend the nets, but to leave the nets. Follow Him.

Vineland, N. J. ADOLPH ROEDER.

THE PHILOSOPHY OF SWEDENBORG.

IX.

THE DIVINE SOVEREIGNTY AND HUMAN FREEDOM.

> Others apart sat on a hill retired
> In thoughts more elevate, and reasoned high
> Of providence, foreknowledge, will, and fate;
> Fixed fate, free will, foreknowledge absolute;
> And found no end, in wandering mazes lost.
>
> —*Paradise Lost.*

Come now, and let us reason together, saith the Lord. (ISAIAH i. 18.)

LET us, in this our concluding paper, inquire how the New-Church doctrines meet the fundamental questions of Moral Philosophy. Milton puts into the mouth of Deity, in reference to the fall of man, the words:

> If I foreknew,
> Foreknowledge had no influence on their fault,
> Which had no less proved certain unforeknown.

This seems to be as far as the unaided human reason has been able to get. In our own collateral writings there is no attempt at a solution of the difficulty involved in coupling certainty with freedom. Our own Rev. W. Mason wrote:

> Man does not sin because his sin was foreknown, but it was foreknown because, from causes inscrutable to man, but all originating with the abuse of his free-agency, it would certainly take place.

Has then our Lord, at His second coming, given us no more light upon the subject, than we find in Milton's work, where

> God the Father turns a school divine?

Of course we are all aware that the origin of moral and physical evil lay in the abuse of human freedom; but this many held before Swedenborg lived. The main problems for solution are, how to reconcile the belief in freedom with the manifest fact of a necessary order in nature, or with laws according to which we must think and act; and also with God's foreknowledge of what we will think, will, and do. Men will not be satisfied with being told, without being shown how, that that which is done in freedom "had no less proved certain unforeknown." For they will ask, How can man refrain from doing what God foresees he will do? They will also ask, Where is the wisdom of an Over-ruling Power who says that "evils should be shunned as sins," whilst knowing all the time, and beforehand, that they will not be? What would be folly in man cannot be wisdom in God. Our Presbyterian brethren say that they believe both in God's foreordination and man's freedom, but acknowledge that they cannot reconcile them. But fundamental truths never contradict each other. A New-Churchman may quote from the Writings in defence of a more rational faith — that God has predestined all men for heaven; but that, in His infinite prescience, He knows the state of every one to eternity. But he may be asked to reconcile God's foreknowledge with His predestination — how God predestines a man for heaven, and foreknows that he will go to hell.

It is worth, however, noting what is involved in the revealed doctrine concerning predestination. God has predestined all men for heaven — each for his own place — and the true manhood, or interior degrees of man's being which are in God's image, reach there and remain to all eternity. But only those who have these degrees opened by regeneration are there consciously. The predestined heaven, where the internal unopened manhood exists of those who have become devils, would be a hell to their perverted consciousness which is the false manhood of their chosen existence; and the Lord in His infinite mercy eternally saves their false manhood to dwell forever consciously in the infernal heaven of their choice.

The mystery of the justification of God's ways to man, is that which through the long weary ages has weighed most heavily upon the heart; nor has it been in the power of man to shake off the oppressive burden. Outwearied with questioning, the world has settled down to the conviction that the difficulties involved in it belong to the realm of the Unknowable. Even this might be borne, but we cannot rest satisfied so long as they conflict with each other in the realm of the knowable. Mystery can coexist with a rational faith, but not inconsistency or self-contradiction. We cannot, of course, see from the stand-point of the Infinite and Eternal, the fundamental harmony which underlies all that is apparently discordant. It is sufficient for us if all apparent contradictions can be made to disappear when a ray of light from heaven beams upon our own plane of intelligence. To perceive in its absolute fulness the reconciliation of God's foreordination or foreknowledge with human freedom, we would require to eliminate altogether the elements of space and time from our thought. It may be said that these elements are necessarily involved in the problem. This, however, only proves that our ideas of them are not the absolutely correct ones, for it is our conceptions of them which underlie the very existence of the problem; but they are simply images of the real truth as it exists above human perception. The recognition of this fact corrects all that is erroneous in the appearance. If all the past, present, and future are with God *now*, in our sense of *now* as derived from the idea of time, man is not actually but only apparently free, because all that he will apparently do is a present fact; and what we call God's foreknowledge is simply the knowledge of an unchanging present which appears to men falsely as if forever changing; and His activity or providence, a mere retention in changeless existence. For man to conceive of an everlasting *now*, is to consider the beginning and end of time as coälescing, in order to make it a moment which shall include all periods. This implies that as time had a beginning so will it have an end. If, however, we conceive of time as having come into existence with creation, and that it will have also

no end, then the line of events throughout the future cannot be conceived as existing in absoluteness *now*, except to God as a motionless point which manifests itself to man in ever-recurring cycles. But Swedenborg's revelation assures us of the endlessness of the world in time, without the slightest repetition in the future of what has been in the past. Hence, as it is evident that the apparent infinity and eternity of space and time are merely relative images of God's Infinity and Eternity, so the *now* and *here* of our experience are only finite images of God's Now and Here.

The fact of the relativity of time does not therefore affect the necessary conditions of the problem. Still it is universally assumed by all Theists, and even in the New Church, that the reconciliation of the truth of God's sovereignty and foreknowledge with human freedom transcends the range of a legitimate philosophy. Tacit acquiescence in this, however, by no means brings satisfaction to the mind; nor does the saying that it is not God's foreknowledge which makes human actions certain, but that it is their certainty which makes His foreknowledge possible, mend the matter, unless it can be shown that this certainty is compatible with full freedom of choice before the act is done. The problem for solution as generally stated, is: Is it contradictory to human reason to say that that which will be freely chosen can be foreseen? If man had life in himself the answer would necessarily be in the affirmative; for then there would be absolute self-determination, or origination of action, independently of aught that is extraneous. Now this is the view concerning freedom which has been generally assumed in the various ethical schools. But this is to make man a God, whilst he is only a recipient of life, with the moving-springs of action underlying his consciousness. Indeed, according to New-Church philosophy, freedom diminishes in a direct ratio with the descent of the Divine influx into creation, even to the very soil which has something analogous to freedom. (T. C. R. 497–499). Man walks freely in the road whither the unseen spirits who are at one with his desires lead him. He is therefore "free though bound" as Swedenborg says. (Athanasian

Creed, 68). His "cannot because he will not," is one and the same; so that the necessary laws of cause and effect unite themselves with his self-determinations.

The New-Church teaching, then, concerning freedom is, that it is self-determination along the line of greatest desire. This ever connects man with the society which agrees with his "ruling love." The crucial question is therefore: Is the line of desire subject to the law of cause and effect, so that man is necessitated to desire what he does desire? That from our first parents to ourselves, the use or abuse of freedom has run along a chain of cause and effect is too evident for contradiction; but this is only saying that this law of necessity agrees with freedom of choice. For, let a man's will determine that it change for the better, and it will by the divine power succeed; or, let it continue in the indulgence of perverted desires, and these evil desires will become strengthened for all eternity by the necessity of its free activity. Hence for God to foresee is to know what is freely inevitable in the future, paradoxical as it may appear. We ourselves may to some extent foresee from what we know of some men what they will do under certain circumstances, and which will not be altogether the same as others of different dispositions, whilst their freedom to act differently will not be denied. This shows that there is no necessary contradiction in the fact of Divine foresight with the existence of human freedom, if the latter be rightly understood, because it is plainly that which is manifest in all our experience, and then given an infinite application to an Infinite Being.

Nothing in absoluteness can be applied or attributed to man, but only to the Lord. Still man must act "as if of himself" he were absolutely free to choose and do the right, and indeed as if the exercise of this freedom was an absolute necessity to him. But this liberty is not his, but "the Lord's with him." (D. L. W. 116, 117). When the life of any one is over, the Lord can show to angels how from the state of his infancy the whole life could not have been otherwise than it was (*see* S. D. 4290); thus proving that human freedom and necessity coalesce in the Divine vision. With God there

is absolute freedom because He alone is the absolute, sole, self-subsistent Being; whilst with man there is simply a relative image of such freedom, according to his altitude in the scale of being, or receptivity of the Divine life. The true principle may be thus stated: Every one possesses freedom of choice in conformity with his character, and according to his knowledge, and spiritual and natural environment. This may be stated in another way: Every one is necessitated to act in conformity with his character, and as determined by his knowledge and environment. Here freedom and necessity coalesce, and this applies to God as well as to man. God can only act in accordance with His own nature, and this places Him under the absolute necessity of only doing that which is infinitely good. Had our Creator been pure Malignancy instead of Love, His nature would have induced Him to have indefinitely increased our sensitiveness to suffering, and then to have spent eternity in enjoying the sight of those tortures which His infinite power could have inflicted upon us. The problem, therefore, is not the reconciliation of Divine foreknowledge with human freedom, so much as the reconciliation of freedom with necessity, so that the Divine foresight can be plainly and consistently seen to run unerringly along the stream of their coalescence.

Man's relative freedom consists in the equilibration of spiritual inflowing tendencies and his knowledge of good and evil. Spiritual equilibrium has its correspondent in natural equilibrium. The mind is alone at rest where all counter tendencies are equally balanced; whether these tendencies be all good, all evil, or between both — even as a natural body may be in equilibrium at any point in the material universe. There is no necessity for an equal amount of evil existing in order to balance an equal amount of good.

But over and above the blending of freedom with necessity in men the Divine Providence exercises an imperceptible restrictive influence. Those who are in heaven have reached there by the Lord having restricted their freedom to travel towards hell; and by operating in harmony with their free action towards good; and all who are in the hells would have

been in a worse condition if He had not restricted their infernal freedom. This being the only kind of constraint imposed by the Lord, neither man nor devil can offer any objection to its exercise as a fact, however much they might chafe under its operation. The mould therefore which the Divine Providence forms for all time in which human tendencies are permitted free play, is that which is at one with foreknowledge. God foresaw what men in their bestowed freedom would be and do if left to themselves, without the innumerable means provided for their salvation; and He restricted them to what they would be and do under the control of his infinite mercy. Infinite foreknowledge is of human freedom as Divinely controlled for man's benefit throughout all eternity.

There are no doctrines which so fully enable the rational and reflective mind to bear the evils of life as those given in the revelations for the New Church, or which so thoroughly expose the inadequacy of all other teachings. The sublime principles of Stoicism which supported the noblest heathen in the darkest days of the Roman Empire lacked the comforting influence which upheld the simple, weary, and heavy-laden Christian, amidst constant labor, peril, persecution, and martyrdom. Nay! in this matter of producing fearlessness and endurance, the most insane religions have surpassed the soundest philosophies; but only in the New Church do rational perception and spiritual support walk hand-in-hand, without any room for fanaticism. We know that the bravest who have ever lived were only so by influx; and would have been utterly helpless against an influx of terror, or depression of spirit. But whilst conscious of our own helplessness, we are assured that when the Lord appears farthest from us, then He is nearest. The cry of utter despair under the burden of suffering, is immediately succeeded by that of "It is finished!"

The Lord in governing the universe is constantly bearing the sins of all mankind; He is cognizant of all their troubles, and exercises an infinitely loving supervision over them. The nature of evil, and its recoil in suffering when the limits

of Divine permission to it has been reached, together with the laws of Providence, has been revealed to us. Men are only recipient vessels of spiritual influx — good rewarding itself with its own happiness in the angelic consciousness, and evil punishing itself when it reaches its limit in the infernal. From the revealed laws of Providence I deduce the following: The amount of suffering in the world at any time is directly proportional to the evil committed which has reached its limit of permission before punishment; and the endurance of it is providentially divided amongst mankind in such a way that it can best subserve the highest interests of each and all. In the hells, of course, each bears the recoil of his own individual evils. If I am correct here, whatever men suffer unjustly but cannot honorably avoid, is so much taken away from what would have to be suffered by their fellow-men. Thus, he who would follow the Lord, must not unwillingly take his part in bearing the sins of the world.

The general form which the problem we have been considering is likely to take in the minds of New Churchmen, may be thus expressed: Why did not the Lord make men free, in like manner as the angels are free? They feel themselves to be free — there is no external constraint — and still the Lord preserves them from lapsing into evil. There being no moral evil, there exists no pain or suffering, only happiness eternal. The answer to this has been in substance given. The angels have already made their choice during their life on the earth, and the Lord simply preserves them in that state which they had freely chosen, when there was a possibility of their choosing evil instead of good. To my mind this answer is incomplete, because a third part of heaven is composed of those who died in infancy, or without the power of deciding either way. The answer I take to be this. The Lord could not have completed and sustained in an orderly manner the different stages of creation, save by resting all the potentially higher planes of existence upon a lowest plane of inertness. All formation of uses, or determinate existence, must begin upon the lowest plane, and man who survives his existence upon it, could not do so were there no substance drawn from

it for the envelopment of his spirit. The child equally with the man subsists in this natural envelopment. Now, the Lord could not have caused all to die in infancy for the purpose of insuring their final condition as angels, without breaking the continuity and completeness of His work. Hereditary and acquired experience would all have been lacking as a basis for spiritual ideas. The reason that there is so much suffering in the world, is that man's capacity for the endurance of physical evil must be the measure of his capacity for happiness; and the Divine Love and Wisdom could not bear that man should suffer more through the abuse of his freedom than he has done; nor less, because it would diminish for him the happiness of the heaven predestined for him.

All suffering is but temporary, and it finds its way at last to the eternal benefit of the sufferer. Hopelessness, even in hell, comes to an end, and despair vanishes in the satisfied remains of life. The lowest of all final conditions is that of the profaner whose place is below hell, and who is not called *he* nor *she*, but *it*. Yet even in this *it*, there is life enough left to preserve it in form, and within the range of the Divine Love to eternity. Others may shudder at such a condition, but not those who are in it. When our Lord said of Judas, that it would have been better had he never been born, He spoke correspondentially, or of that perverted Judaism which the betrayer represented; the words in their natural sense being alone applicable to the betrayer's natural life on the earth. For "the twelve who followed the Lord whilst in the world, were sent out to preach in the spiritual world" at His Second Coming (T. C. R.); and of these the repentant representative of Judaism was one. If of any one personally, it could truly be said, when the eternity of his spiritual existence is brought into the account — "better had it been for that man had he never been born," — the reasonings of this article are worthless and fallacious, its conclusions erroneous, and the writer's idea of God altogether at fault.

If natural experience were alone possible to man, there would be nothing blamable in atheism, for the innumerable ills "that flesh is heir to" coming without spiritual hope and

consolation, would give no grounds for the belief in an Omnipotent, All-loving Father. As it is — other things being the same — there must be greater mental suffering in the dark hours of the regenerating believer than with others; for the conflict of the new with the old proprium will tend to paralyze him. Prayers are least heard during temptation; and unseen influences will appear to mock him with his helplessness. His very virtues become to him instruments of torture, for the unloving and unscrupulous suffer no pangs on account of the actual or possible miseries of others.

But "man is born to trouble," and he who fears God will sympathize with, rather than add one grief to those "in the same condemnation;" as the crucified malefactor said, in the sublimest hour in the history of the universe; and indeed, this is involved in the two commandments, upon which "hang all the law and the prophets." It was a curious perversion of the old Christianity which made this uninformed, only Christian, during our Lord's darkest hour on the earth, a type of mere dying penitence. No man, says Swedenborg, is reformed during mental or bodily sufferings, who is unwilling to be reformed independently of them, and if I read this man's story aright, he was no craven wrong-doer, begging for mercy when the hour for self-indulgence was passing away for ever. The reader may permit me here a break in our dissertation, in order to glance at this historical picture which reflects to us an aspect of the subject of our paper.

The world had seen the bloody corpse of the Roman Republic buried on the plains of Philippi, with the desperate assassins of "the foremost man of all this world" self-immolated at her sepulchre; and it lay chafing under the new iron rule of the all-powerful Empire. Attempts at revolt were few, quickly quelled, and mercilessly punished. The Church of Jerusalem was looking for a deliverer, and to place it forever above all the kingdoms of the world. At this time two leaders, whose respective followers had looked upon them as the ones who had come to redeem Israel, and to cast out the hosts whose names were legion, were in the hands of the Romans. Only with the one, however, had there been in-

surrection and murder — the other had permitted neither. The insurgent leader had however been pardoned, whilst two at least of his associates were condemned to be crucified along with the other leader whose followers had fled and forsaken him.

One of the condemned insurgents was forcibly struck by the remarkable aspect of affairs. He had followed one Jesus Bar-Abbas * (Jesus, Son of the Father), in an insurrection; but here was another Jesus, Son of the Father, falsely accused of treason, crowned with thorns, and "King of the Jews," written in different languages, upon his cross. The wild freebooter had no fault to find with his own doom; it was only what was to be expected if the insurrection failed, and he was not unwilling to acknowledge its fairness. But had he not been following the wrong man? Which of the leaders was the most truly a king? Barabbas was walking about free — a popular hero — whilst his adherents were dying in torture; and those who had saved him did so on the pretence of loyalty to Cæsar. The other had demanded the safety of his followers before he would suffer himself to be taken; and the officers who had come to arrest him, struck with awe, had fallen backward to the earth in his presence. The taunts, insults, and blows of the brutal Roman soldiery were beneath his notice, and even the Governor's questions were unworthy an answer from him who said that his kingdom was not of this world, and who could tell that Governor that he had no power to do as he did, except in so far as it was given him by a higher power than his own. This man was showing more courage to die than the Governor to save him. The drink given him to deaden his pain was put aside from his lips; and when the pitying wept they were told not to weep for him, but for themselves, and for those to come after them.

The malefactor felt that this "Son of the Father," who was praying to that Father to forgive those who were torturing him, was most truly a king; and rising above the sym-

* So given in most of the earliest manuscripts of Matthew's Gospel.

pathy of the mob, he hesitated not to own his allegiance. In after years, on a lonely island, a beloved disciple who had stood at the cross, was given to foresee in a vision the universal kingdom of his Master. Seventeen centuries were to pass, and a still mightier seer penetrating that vision, was directed to write by the King, that the crucified malefactor was a type of the loyal and true of all ages. (A. E. 600.)

It is as impossible to comprehend the Divine Love as the Divine Wisdom, for both are infinite. Spiritually, in all cases, the one is the measure of the other. This becomes manifest with man after death, when the will and the understanding become one. As man, however, has not life in himself, but is only a recipient of life, we might express this more correctly by saying that man's affection is the measure of his capacity to understand; for with some the affections or intelligence are more active than with others. Hence in the spiritual world there are those who carry with them a brighter light of intelligence, even to those who are in a similar love to themselves, and who bear it away with them when they go. But still no intelligence can transcend the love of which it is the form. If we apply this principle to Deity, we find that the Divine Love is as much greater than ours as the Divine Intelligence is greater; and the Creator is cognizant of the existence of every atom upon every plane of creation, and of its every motion.

And again, if all the love of all who love in both the spiritual and natural worlds could be concentrated in one individual, it would only be an infinitesimal reflex of the Divine Love. For God is the infinite source of all the life and love that ever has been, or can be, and the inexhaustible Fountain must be immeasurably vaster in content than that which issues in discreteness from It. The loftiest views of the Universalist fall short of the blessings to all involved in infinite Wisdom, unless we are prepared to admit that man's ideas of the Divine Love and Mercy are greater than the actual fact. What, throughout the eternal future, may be involved in all this it would be idle to speculate upon, and folly to attempt to forecast; nevertheless, the fact remains

that the ardency of the Divine Love infinitely transcends human conception; and that infernal freedom cannot stop for a moment the never-ending advance of its all-conquering power.

Amidst all the multifarious business of life — amidst all the joys and the sorrows, the hopes and the fears, the cares and anxieties which natural circumstances engender — subjects such as those we have been discussing are recognized as of the highest importance; and meditation upon which conjoins men out of every race, and period, in a Brotherhood of Thought. Not by sight but by faith, or otherwise in doubt or with denial, have the most of men confessedly walked. A few, indeed, have settled life's problems for themselves, and formulated their systems for others; but as the whole mind of humanity could not be brought within their limits, they stood necessarily doomed to final rejection. He who made man can alone show him all that is related to his intelligence. Not then by our own power, but from Him "as of ourselves," can His knowledge flow down in its truest representation to human intelligence. And behind his written revelation, where no claim of an authoritative interpretation by others can reach, He ever stands ready to give the highest answer every enquiring spirit can receive. So far as our senses alone can inform us, we but awake to consciousness out of the sleep of a past eternity; and before we are well awake, sink to sleep again forever, with mysterious problems pressing heavily upon us and calling for solution during our brief conscious interval. The answer to these questions satisfactorily given upon the plane of one's own intelligence is the highest blessing that can be asked for by any; and is more than has been to most men vouchsafed. To the writer, grounded upon what he is convinced is a Divine Revelation, this has been given; and having stated the truth, so far as the obstructions and imperfections of his own nature permitted perception and utterance, he may have good grounds for considering that there is little further use for his pen.

Philadelphia, Pa. Wm. Denovan.

WHAT IS GOOD?

We read that a young ruler once came to the Lord and said, "Good Master, what good thing shall I do, that I may have eternal life?" (Matt. xix. 16.)

This is a question which many people have asked themselves, and, in their consciences, have asked the Lord. "What good thing shall I do?" Shall I build a hospital, or an infirmary? Shall I give my money to the poor? Shall I go forth into the slums of a great city, and work as a missionary among thieves and vagabonds? Shall I go and preach the gospel to the heathen? What good thing shall I do? What does the Lord require of me? "Nothing at all, only believe," replies the Protestant Church. Cast your deadly doing down. Every thing has been done for you — all. You have only to have faith.

But this answer does not satisfy all. There are those who say to themselves, Surely something more than this is required of me. Faith is a very essential thing, and faith I will have, but faith is a thing which concerns only myself and God. How about my fellow-creatures? Have I no duties to perform towards them? Have I no good works to do for them? Does not Christian charity also demand something of me? And so they come back to the old question, "What good thing shall I do?" They ask their consciences this question, and so they ask the Lord.

Now what answer shall we give to it? What does the doctrine of the New Church say in reply to it? I will at once state what this answer is, and then we shall proceed to consider the grounds of it. The answer to the question before us, then, given in the very words of the Writings of the New Church, is this:

> Cease to ask yourself what are the good works I must do, or what good must I do, in order to receive eternal life? Only abstain from evils as sins, and look to the Lord, and the Lord will teach and lead. (A. E. 979.)

This, you will observe, is a very serious and a very alarming answer. "Only abstain from evils as sins." If we had been told to do something, to build something, to give something, to work at something, or to go somewhere, nine people out of every ten would have very much preferred it. But to be told not to do something, and that something a something which we love, is what alarms us. "Abstain from evils as sins." Do not abstain from them merely as evils, but as sins. This is a dreadfully searching command. Few will have patience to examine whether it is a true one. The moment they hear it, the great majority of people will turn their backs on it. And yet, if we look at the Lord's reply to the man who asked him the question before us, we shall see that the answer which the New-Church doctrine gives to it is the true one. "Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness. Honor thy father and thy mother, and, Thou shalt love thy neighbor as thyself." The greater part of this answer is not "Thou shalt do," but "Thou shalt not do." "Abstain from evils as sins," is indeed the purport of the whole of it.

And now let us consider the grounds of this doctrine.

Everybody admits that all men are born evil, and that before they can enter into the kingdom of Heaven they must be born again, or regenerated. This being the case, is it not evident that the first thing we have to do is to abstain from evils as sins against God? As the prophecy of Isaiah says, we must "cease to do evil," before we can "learn to do well." An evil tree cannot bring forth good fruit. The first thing to do is to make the tree good, and then we can make its fruit good. This is so plain that everybody would admit it at once if it were not for the fact that in order to make the tree good, it is necessary for us entirely to give up our evil thoughts and feelings as well as our evil actions.

We can easily give up our evil actions when we are under the influence of external bonds, such as the fear of losing our good name; but we cannot easily give up the evil affections which are at the back of those evil actions. No one in

this world can see those evil affections, so that we are free to have them if we like, and it is very pleasant to cherish them, and to think about the things which they delight in. Take murder. As an act we can all abstain from it, but as an affection, how difficult it is to do so. Very few people are tempted to lift their hands against their neighbor's life, but we are all tempted to cherish the affections which lead to such acts. There is a public law against taking a man's life, but there is no public law against feeling dislike, aversion, contempt, or hatred, against people who injure and oppose us. Yet the evil is the very same evil in both cases, and if we are going to abstain from it as a sin against God, this means that we are going to abstain from the evil feelings as well as from the evil acts, because although men cannot see the evil feelings, the Lord can do so, and it is just as much a sin against him to commit murder, or adultery, or theft, or false witness, in the heart, as it is to commit these evils in the act. The Lord Himself has said that he who entertains an evil feeling commits the crime in his heart. Therefore, to abstain from evils as sins, means to abstain from all evil feelings as well as from all evil deeds. And it is just this which we find so difficult. We can keep the commandments in the external form, as this man who spoke to the Lord had done from his youth; but, like him, we find it a hard matter to keep them internally as well as externally. And therefore the Lord says to us as He said to him (MARK x. 21) "Take up the cross." (DOC. LIFE 66). Abstain from evils as sins. Abstain from the affections of evil.

The reason it is necessary to abstain from the affections of evil as well as from the acts of evil, is that otherwise we abstain from evil only with the external man, and not with the internal man. If we abstain only from the evil acts, the external man appears good; but, inasmuch as all the old evil feelings still prevail within us, it is evident that although the external man may be good, the internal man is evil. And this is the very state of mind which the Lord denounced in the Pharisees: "Ye are like whited sepulchres which indeed appear beautiful outward, but are within full of dead men's bones and all uncleanness."

It is quite evident that such a state of things as this is absolutely fatal to a man's salvation. It is not the outward appearance, but the heart, that God looketh on. No matter how fair the outward man may be, if the spirit of a man is full of evil, it will destroy all his hopes of salvation, because it is the spirit which lives after death. When a man dies he does not take with him the acts he has done in the body, unless they are the acts of the spirit in the body; but what he does take with him is his spirit. He is his spirit then. He is a spirit, and the spirit he is, is the very same spirit that was in him during his life here. If, therefore, during his life in this world, a man allows his spirit to be full of evil, it is evident that after death, he will be an evil spirit.

This is why it is absolutely necessary to begin the new life by abstaining from evils as sins against God. This is why the Lord replied to the man in the way He did, when the man asked Him, What good thing shall I do? . . . Thou knowest the commandments, "Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honor thy father and mother."

And this is why the Lord finally told him to "take up his cross and follow Him." It is no doubt a severe cross to us to have to take up. It requires determined will to keep our feelings pure from evil. We cannot possibly accomplish so prolonged and so incessant a labor by our own strength. But we can do it if we "follow the Lord." If we remember that the Lord is omnipotent, that He is the God of heaven and earth, our Creator, Redeemer, and Regenerator; and if we always look to Him for help, and implore Him to aid us, we can aacomplish this great and necessary work. With His help, we can keep our spirits free from the life and activity of evil affections of all kinds, and thus come into a salvable state. We can roll off the cloud of evil which had darkened our spirits, and come into the inward joy and peace of the regenerate life.

And then we shall find that in respect to all the works of charity which we owe to our neighbor, the Lord will teach and lead. We shall then have removed the obstacle which

alone prevented Him from doing so. In fact the main part of our duty to our neighbor will have been already accomplished, because the man who abstains from evils as sins against God, necessarily, and by that very fact, abstains from everything that is contrary to his neighbor's welfare. By that very fact he does unto others as he would they should do unto him. By that very fact he acts as if he loved his neighbor as himself. And this covers nearly the whole ground, because it is evident that if we do not treat the neighbor badly we must necessarily treat him well. And if everybody would treat the neighbor well, in all respects, what more is required to make a happy world? The one great and needful thing is to abstain from evils as sins. Let us try it, and we shall find we have done all we have to do, and that then the Lord will teach and lead.

Glasgow, Scotland. JOHN F. POTTS.

THEN AND NOW.

I SAW them first — how long ago?
Eager for life, as young trees growing,
Promising all that summers could show,
Or autumns and winters — around them blowing.

Spring-tide then; and the opening mind
Gathered in stores from skies and flowers;
Not a flush of morning left behind;
And the clouds brought only rainbowed showers.

Unruffled the stream, and sunny smiles
Along the holiday course were beaming;
Brave hearts bound to the fortunate isles,
Freighting their hopes with more than dreaming.

I see them now; — ages have gone,
Or seem to have gone, — our ventures over;
And runs the river as brightly on?
Ah! who may tell what the years uncover?

Shores, gold and brown with the falling leaf,
Betoken the birds will soon be flying;
And what remains may be scant and brief;
But who would sadden its stay with sighing?

Then — it was zeal, effort, and strength;
Now — if 'tis lack of either, or failing,
These changes will renew us at length,
Safe in the port to which we are sailing.

The best of the Then may be in the Now;
The present loss may be endless gaining:
More radiant youth on the wiser brow,
A fuller life for the life that is waning.

Canton, Mass. R. P. Rogers.

INSPIRATION OF THE BIBLE.

Swedenborg begins his exposition of the doctrine concerning the Sacred Scriptures with these words, "It is in the mouth of every one that the Word is from God, is Divinely inspired, and therefore holy." That was certainly the common opinion one hundred years ago, but it is equally certain that in this country, at least, that opinion has been almost reversed. Comparatively few persons at this time believe in the inspiration of the Word, and those who hold on to the belief have so modified their idea of inspiration that it takes away most of its virtue, and in fact would make many other books share the holiness resulting from it.

The teachers in the different religious bodies have been busy of late years, not so much with explaining the mode of Divine inspiration in the Scriptures as explaining it away. The reason for this lies undoubtedly in the fact that as Swedenborg says it "was unknown where in the Word its Divinity resides." People were brought up to think it Divine, and took it on authority. The more rationalism developed and spread among people, and they commenced to reason for themselves, the weaker grew their belief. The growth of

rationalism has always been greatest in circles and among nations enjoying the largest amount of freedom. Thence in this country, where freedom of thought is universal, comes the almost universal unbelief in the Divinity of the Scriptures, because the rationalism of the people has not yet developed to a degree necessary to show them where the Divinity resides. It has been said quite often of late that among all the religious bodies that allow the Word to be freely read, the New Church is the only one which really believes in the "plenary inspiration" of the Scriptures. Yet I think it is necessary to modify this statement by a consideration of what we mean by "plenary inspiration."

Different men in the church look at this in somewhat different light, and I think we all find it more or less difficult to explain our belief to ourselves and others in a rational way. I for one have encountered that difficulty and have tried to form in my mind a conception about the manner of inspiration that would satisfy my reason. The result I have endeavored to put down in this paper.

Swedenborg speaks of the mode of inspiration in different places and in different terms. He says of the historical parts of the Word that if they did not represent Divine and heavenly things they could not be Divinely inspired. In one place (A. C. 5121) he says that all revelation is either from discourse with angels or from perception. In another he says that inspiration is not dictation but is influx from the Divine. (A. C. 9094.) In another he says that the prophets were inspired not by influx but by dictation. (H. H. 254.) Many more such examples of different ways of explaining it could be given, but are not necessary for the purpose in view. In order to reconcile and form a connected idea of these different statements, and to see how inspiration of either kind could enter into the facts of Israelitish history, I have thought, conforming to the philosophy of the church, of the human race as a unit — as one child developing under the care and guidance of its Heavenly Father. To easier understand that Father's way of guiding and teaching His child, I have thought of an earthly father as affording an illustration.

The illustration must necessarily be imperfect as all earthly fathers are imperfect, but it has helped me in understanding the subject.

If we think of a man, having a broad understanding and wise views about the end and uses of life, taking to himself for a wife a woman who is in thorough sympathy and love with his understanding and does all she can to help him bring it out in forms of uses, that understanding and that love cannot help going as a factor into the life of their child. And they two, husband and wife, are as one flesh and united in their methods of educating the child to a useful life which will unite it still closer to them. As they are united I shall not speak of more than one, and for convenience sake of the father.

This father, then, in all his dealings with his child has in view the ultimate character of the man that the child will grow into. All his teaching, his whole conduct toward it, is, as it were, impregnated with that end. His hope is that his idea of a good man and his use in life shall be embodied in his child. That the infant now smiling at him from the cradle will, in time, in his life reveal that idea to others. And the infant, when it opens its eyes, meets his loving smile, all its wants are filled by a never tiring love and care, and the first thing it learns to perceive is the love of the parent. That is the first impression of its conscious life, and that impression colors all subsequent ones for a long time. When it grows and commences to distinguish between different objects, they are all inseparably linked with the parent's love. We sometimes laugh at an innocent child when he trustingly, without a doubt of the possibility, asks his father to give him the moon to play with, but we should be careful that nothing like contempt enters into that smile, remembering the Lord's words, "Take heed that ye despise not one of these little ones; for I say unto you that in heaven their angels do always behold the face of My Father who is in heaven." That interior communication of the parent's love and the unhesitating, trusting reception on the part of the child, illustrate to my mind the kind of revelation or inspiration that

men received when they yet dwelt in Eden, when they heard "God's voice walking in the garden."

And the child's habit of connecting all things which its developing physical senses take cognizance of with the father's love, I have thought may serve as a clue to the nature of the Ancient Word that Swedenborg tells us once existed. I think of that Word as expressing, by means of the things of nature, the love and teaching of the Father, as the men of that age saw it, and which to an older mind, better acquainted with the separateness of material things, and knowing more about their own specific qualities, soon would become meaningless.

Thinking of the human race as a unit — as one large child steadily growing and developing — the different races and nations who in turn become predominant and ruling, represent the different qualities and traits of character that rule in us as we grow and develop. In early childhood there are comparatively few distinct characteristics discernible, and those we see in our very young children are more like the seed or promise than the real thing.

The innocent, unthinking reception of the parent's love is the first ruling principle in the child's life. Little by little are its own characteristics called out and developed by impressions from without, and those characteristics become more and more distinct — one ruling trait slowly gives room for another, as it grows to youth and manhood. The father's interior love for the child, the love he has hoped the child would grow up to share and embody, and which has been the underlying aim in all his teaching and guiding, will again become the ruling principle in the child, grown up to man, if he comes to rationally understand it, and endeavors to so rule his individual traits and qualities that he can live with that love as a motive for all his actions.

But before he comes to that rational understanding of his father's aim he must be guided and taught through different methods in the degree his faculties develop. As the child grows he becomes more and more subject to influences from without. He will derive more pleasure from doing certain

things than from others, and as he can as yet only imperfectly distinguish between right and wrong, the father must soon lovingly, but decidedly, say "Thou shalt not." The trait of character that will carry the child unhurt through that period of life is obedience, and, in the degree this obedience is perfect, the happier his life and the easier the victory in future temptations. The Hebrews represent in the grand human child that trait of character, and to them the law was given. You may say that according to their history they were at the best an imperfect representation of obedience, but remember it was the obedience of the child, not of the intelligent man. Like children they often lost sight of the essential of the command, often grumbled at the apparent hardships and denials they must undergo, but in the main were faithful and painstaking in carrying out the letter of the command.

A loving father always takes care to show his child, when it has got into trouble from being disobedient, that that trouble would not have come to him if he had obeyed, and that some actions always bring bad consequences. By doing so there grows in the child a sense that its happiness and welfare depends on its obedience. When he sees his child thoughtlessly start to do something which is against the spirit of his command, he will remind him of the consequences of some similar action previously indulged in.

I think of the historical part of the Word as being of such character. Such things of the history of the Jews that clearly showed to them, and through them to succeeding ages, the result of a given line of conduct whether good or bad, were under Divine Providence preserved and gathered to be a warning and guide. Those are the former prophets and through them the later are developed.

The later prophets, who heard interiorly the voice of Jehovah, and proclaimed it to their fellow men — I think of as that sense in the child which begins to see for itself by reflection the consequences of a contemplated action. That sense is the voice of his father, perceived interiorly, and proclaimed to the motives and feelings that urge him on in the wrong way.

But the child grows up to youth, becomes more independent, commences to think for himself about the fitness of things, and cannot longer be ruled by obedience. The facts that he learns, the relations of things that he sees around him to each other and to himself, do not to his understanding seem to warrant the implicit obedience that his father requires. He is tempted to think that he understands things quite as well as the father, if not better. Then the father changes his methods. He comes to his son, puts himself on his level, and shows him by loving words and deeds why he has asked for obedience. He tries to show that his commands were prompted by love, shows him wherein he has mistaken the real drift of the command, and by example shows him how those commands could be fully carried out. He shows him all his deep love, and as much of that real spirit of wisdom he hopes his son will embody, as the nature of his mind can comprehend.

In doing this the father first addresses himself to what is left of obedience in his son to secure a hearing, and then through that obedience to the natural reason in the child which has made it rebellious.

The Assyrian power which for so long had troubled, fought against, and finally carried off a large part of the Jews in captivity, represents well the commencing rule of the natural reason, and I have thought of the subsequent dominion over the Jews by Greeks and Romans as representing the different aspects that reason takes during its development. The Lord being born among the Jews, and through them making himself known to the rest of mankind, is parallel to the father's speaking first to what is left of obedience in the child and later to its reason.

When the father spoke to his child, showing him why he had commanded certain things, and that nothing but his love had prompted him in demanding obedience, the child could not yet fully enter into the father's spirit. His aim was yet too far above its understanding, and could only be told in similes adapted to the child's mind. He could show him that the letter of a command may be violated in order to give

effect to the spirit, but that those commands must still rule in a fuller sense. He tells him that he has yet much to say to him which he is unable as yet to understand. He asks him tenderly to remember his words and to ponder them, trying always to reach the same perfection that he has shown him. To make the illustration plainer, let us suppose that the father has to leave his son to make a long journey. He tells him that his thoughts and love shall always be with him and asks him to always seek the truth. And all the nobler qualities in the child respond readily. He understands his father better than ever before. He says "my father is love itself," and to begin with he goes on with high hopes trustingly and confident.

In this new experience the new love that the father has inspired colors everything. Some of his father's spirit enters into his thoughts about the future, and all he knows, all the things he is interested in, take different positions than formerly in his mind. He has visions in which things to come pass before him, all of them always related to his father's words, his approval or condemnation. Of such nature John's visions seem to be, John representing that new-born love to the father in the grand child, humanity, now in the prime of youth.

But the youth soon commences to find it difficult to walk in the straight path. He remembers his father's words well enough, but doubts arise in his mind as to the right interpretation of them. He misses the personal guidance of his father, and as time passes by the love that was so bright grows dimmer. When in doubt, it is true he yet follows the father's advice "to search the Scriptures," to recall his early experiences in life which his father used to remind him of, and to think of his father's words before he went away. But too often when he does this, his interest is guided by a wish to confirm some opinion that a spirit, entirely different from that animating his father, was produced. He often fails and often doubts — is further from rightly comprehending his father than the first time after he had left him. Yet he learns every day better to understand the real relation the things around

him have to his father. In the house that his father has left him he sees more and more plainly how admirably everything is planned and fitted for his comfort and happiness. And as this sense or recognition of his father's love in all his surroundings increases, a doubt is awakened about his understanding of his father's wisdom. He will ask himself if he has not read wrongly. Whether his conception of life and its uses are not different from his father's after all. He reviews again all that his father has said to him, all that has happened to him in childhood that was connected with his father's wishes. This time he is not impelled by a wish to confirm some theory or justify some action of his own, but moved by an earnest desire to find out just what his father would have him do. Moved by that spirit he sees glimpses of light where before all was darkness, and he remembers that his father told him that when he should be moved by the spirit of truth, truth would come. His endeavors increase, and slowly but surely, as he ponders his father's words in that spirit, the words get a new, higher meaning — his father seems to speak to him revealing himself to him as he really is. He sees that the wish to make his son wise and good has been the interior motive for all that his father ever spoke, that that wish was the motive power in even his punishment and that that wish led him to record things from his early childhood. That wish he recognizes to be dwelling in all the external things the father provided him with, and therefore when he commences to understand his father's aim in life, all those external things speak to him of that indwelling spirit, and he sees plainly what to do to live his father's plan. His father then again becomes the central object of his love, as central as in his first infant days, but to the love of the infant is added the depth and strength of manhood's intelligent and rational understanding of the father's nature.

To the individual man new light and perception comes with the development of particular knowledges and affections by which he can receive and grasp new ideas; and to the human race as a unit, new light and progressive thought in all directions come through the development of individuals, which so serve as mediums for the light to the race.

I have thought of Swedenborg as representing in the grand child, humanity, the capacity for rationally seeing the relation between created things and the Creator, thereby made capable of receiving a revelation from the Divine Creator and Father, through which we all can get a light which will enable us — in the degree we live according to the revealed will of the Father — to read in the Word, not things natural, but the indwelling spirit of our Creator and Saviour.

Stockholm, Sweden. ALBERT BJORCK.

"WIST ye not that I must be about My Father's business . . . and He . . . came to Nazareth and was subject unto them."

I SAID, "Sweet Master, hear me pray;
For love of Thee the boon I ask;
Give me to do for Thee each day
Some simple, lowly, blessed task."
And listening long, with hope elate,
I only heard Him whisper, "Wait."

The days went by, but nothing brought
Beyond the wonted round of care,
And I was vexed with anxious thought,
And found the waiting hard to bear;
But when I said, "In vain, I pray!"
I heard him answer gently, "Nay."

So praying still and waiting on,
And pondering what the waiting meant,
This knowledge sweet at last I won, —
And oh, the depth of my content! —
My blessed task for every day
Is humbly, gladly to obey.

— *Harriet McEwen Kimball.*

EXTRACTS FROM LETTERS OF DR. J. J. G. WILKINSON.

XI.

LIBERTY.

DEC. 14, 1870.

GERMANY has not political liberty, but speculative liberty — liberty of individual thought, especially on religious and philosophical topics; and that liberty is a native gift, and a great gift; and England and America owe new liberty of their own kind to the influx of it. But Germans do not yet want personal political liberty.

Each nation appears to have some one predominant liberty, and the other kinds but slightly. In Europe, England appears to be the home of politics, and the truth-telling of politics; France, of socials and their truths; Germany, of intellectuals and their truths; Russia of property, and its truths; and so forth. Each gift, each liberty, is most imperfect, and often corrupt without the others. But each cannot have the others until the communion and love of nations is further advanced. Till then, one liberty hates and despises and at the same time does not see the others. The political (American and English), being the bag which holds all the rest, is apt to think itself the only liberty.

But all this is beside the question of what Germany is doing at present. All she is doing is not good — of that I am certain. But what I see is that she has gained the liberty to exist, and that she has overthrown a power which said to her life — "Be my dwarf, and while I am content with your size you shall be at peace." So she is new dry land in the world, and though bleak enough, yet the fig-tree, vine, and olive may not be long in coming from the husbandman to her safe territories.

For her, political questions are a smaller and later matter than personal national existence. She is engaged in being born, and the next and internal stages of her destiny cannot be revealed in her at present.

This birth of an assured nation, which even in ante-natal looseness has such inward minds and substances of liberty as Germany has manifested, is perhaps the greatest event of this century; and we will hope and believe that the young athlete will receive from without holy symbols, and be transformed by degrees into the

image of the other — liberties which are the highest national gifts of God to the world.

ECLIPSE.

DEC. 22, 1870.

The Eclipse has been finely seen, even from Wimpole Street windows. Strange that when three-fourths of the sun is covered, the surviving part still seems of full glory. What a boundless good nature this typifies at the heart of our physical creation. How seldom our human figurantes, intellectual or other, can bear any to come between them and us, without going out altogether, and showing us mere blackness. The sun, on the other hand, nearly put my eyes out with his splendid love, to tell me that the intrusive moon made no matter to our relations. . . .

The record of 1870 is war and evil blood on earth; may 1871 begin to strew the floor of a new order, and a less fragile love be given away by the Father, to the much afflicted nations.

WINTER.

DEC. 24, 1870.

Strength be with you and yours, for all the love-work you do so eagerly in this winter of the body, and warm holy land of the spirit. May your fruitful tree which bears joys and even clothing for the little ones, and the cold ones, be directly planted in the gardens of the houses which are not made with hands, but which rise as blossoms and fruits of the aspiring architecture innate in all the stones of Zion.

LIFE.

DEC. 31, 1870.

The dear, departing 1870 has opened like a flower for new uses for all of us. Sufficient, if our Master opens the same fragrant ways in greater measure this New Year, and shows us some fruit of our growth and deed in the past.

Surely the plan of life grows larger, and the stock for us is seen to be patience itself, when we come up to it and examine it with the magnifying faculty of a recognition of the Divine Author's work in His world.

STRIFE.

JAN. 6, 1871.

How I wish the war would end, that all men's thoughts might turn away to the natural and proper life again. From very gazing, and excitement of suspense and of anxiety, I feel tongue-tied on other topics. And tongue-tied on this also, for the most part;

because in such gravities, it is scarcely right to express thoughts which may flow from passions. I am trying to control (not modify) my inner man on the subject, and not to let myself go where it is not my business. But from what I feel and divine, may God keep my nation from the immediate furies of close national conflict.

GAMBETTA.

JAN. 14, 1871.

I can write but a word, for many things consume me. I am setting my house in order, as becomes at the beginning of the year; a duty I do not love originally, but force myself to love it for sacred order's sake. And then I am busy with many poor bodies whom I find it hard to keep alive.

And then Gambetta will keep my nose to the grindstone of newspapers, by making two nations with all their hosts and "the Great Strategist" follow his lead. The newspaper today is a monstrous mouth that "chews us all up most catawampously" and leaves little of our time out of its maw. Put Gambetta down a black mark for that.

THE MINISTRY.

JAN. 21, 1871.

Looking over the papers and diverting a small eye of attention from the war, I see two things very plain: that our "self-sufficient ministry," as Mr. B—— calls it, is disintegrating inwardly, and that the affections of the people on all sides are outraged by it, and are separating from it. And secondly, that the C. D. Acts are the most formidable site for the batteries which are now opening upon Gladstone and his ambition-hardened colleagues. There is something inexpressibly cheering in finding that multitudes of small outrages can call down judgment upon enthroned persons and practices; and that the lesson of letting individuals alone may one day be fairly learned by bitter experience. Certainly despotism has its chief life in its function of handling masses by generalities of principle and power; and when this general handling is forbidden by the history of past attempts, the private life, which is the true fountain of love and honor, will be liable, for terrible reasons, to be inviolate.

PEACE.

JAN. 28, 1871.

Peace, the great eagle, seems now descending to its prey; and all we can hope is, that there is a dove above the cold peaks, and the imprisoning clouds, and a day to come on earth, when that

dove will find a resting place and a mate. In the meantime, even embattled peace is a rest and a mealtime for the nations; and it is not out of place to say and pray grace before it, and thanks after it, for the good of the hours.

I am in hopes that this southern peace will be less bitter than it means; that fields, and counting-houses, and schools, and assemblies will absorb the energies of hatred and revenge, and that new breaths from the good God will bring reconstruction, and at last oblivion to the wounded and bleeding peoples. More than that, I expect all this, and believe that new ground has been won for regeneration, which alone is progress.

SUBDUED.

JAN. 30, 1871.

Which of us is off the rail? You call the bird of this coming peace a vulture; I call it an eagle. It is curious and perhaps good, that we do not differ about the genus.

The most of peaces seem to have been vultures, but this is an eagle. When it comes it will not be a truce, not a pretext of preparation for future wars, feeding upon its own nation gluttonously, but a real pacification. How so? Because the vulture nature and nation will have been destroyed, and its place will no more be found.

It is a real though a terrible peace; the peace of final subjugation for French supremacy; the peace of the broken spirit of French evil. It may lay the preparation for future French aggression; but the scale of that aggression will grow less and less; and if the aggression goes on, the German power will grapple to it more and more of France until a fusion of races is consummated, and a mighty version of the Norman Conquest repeats itself. But some years of peace will intervene, and the prophesied hatred will burn itself down in works of recovery and mercy.

On this earth there can be no more "little wars." Art, and science, and value, and the practical unity of large groups of mankind, forbid aught but decisive struggles henceforth. There can be no more "Military Promenades," no haltings after a brilliant Solferino, with "hold enough" from combatants and neutrals, and shaking of hands. War to the bitter end is now a reality. Your war of races and of rival causes began this. The German war, of self-defence and self-constitution continues it. The new dimension and the new reality of war is staked and stated. We are all forced to see it.

A great progress is attained. War, once a glittering stripling, is now a monster with his own body and his own scales; the armor a part of the body of the races. This monster has a time to live and to be, and will work out his time.

He will show many things. He will show that national reform presupposes international reform, that the true Commonwealth cannot subsist until the world Commonwealth comes. He will show that art and science, and wealth and progress, are the appointed means of carrying forth these lusts towards the cruelest destructions.

Therefore he will show that a Divine spirit and a Christly regeneration are the Holy Dove which alone can transform the nations. "Herein is the Patience of the Saints,"—in seeing and awaiting this as the only end.

FRANCE.

FEB. 6, 1871.

What I crave for France is that she should displace her god, honor and glory, which has cursed her, and adopt humility which would extinguish humiliation. That is all. I grant that she is more whole without her head than with it, just as your South was when she lost Richmond and Jefferson Davis. But then without her head there is small chance that she should have leisure for a great combat for principles, which always reside in heads. Of course I do not here allude to Paris; but to the general headship of France which seems to be gone.

INSIGHTS.

FEB. 13, 1871.

I live in the faithful wrestle of a contrariety which is but the divergence of branches of thought that spring from one root of the love of human progress, and the waiting for human redemption and regeneration. Before this war I saw only one thing, revolution, usually named progress; now, unwillingly, I see another thing, expansion, bursting of nations, war. Both revolution and war are good or bad, as the case may be. Both are mere tools of regeneration, or degeneration. My old optimism, progress, the republic, is slain as a single power; a larger optimism which includes war, the despotism, in union finally with progress, and on the marriage-day both called peace, has taken its place. Then the Ancient of Days comes on. Read "Daniel's Vision of the Four Beasts."

WHY THE JUDGMENT OF 1757 CAN BE TERMED THE LAST.

We are plainly taught in the Writings of the New Church that the general judgment, which was effected upon such as were congregated in the World of Spirits in 1757, is the last judgment. In the work on the "Last Judgment" No. 46, the general judgments which were executed in the spiritual world prior to the Lord's first Advent, are also termed "last judgments." But I use this term "last judgment" in the sense that there never again will be another general judgment. This truth is involved in the teaching that the "New Church is the Crown of all churches that have hitherto existed on earth, because it will worship one visible God in whom is the invisible, like the soul in the body." The question, however, may arise: What reason have we for believing that the world of spirits will never again come into a condition which will necessitate another general judgment?

This question suggests itself to the mind when we remember that after the Lord's glorification, after He had reduced the hells to order, and all power had been given Him in heaven and on earth, it was possible for the World of Spirits to become so disorderly and powerful as to infest the heavens. "Why was it possible," it may be asked, "that, after the Lord had executed a general judgment at His first Advent, such a state of affairs could exist?" "And if it was possible after the Lord's glorification, why may it not be possible for the World of Spirits to become so disorderly as to necessitate another general judgment?" That the devices of a Babylonish hierarchy can never succeed in forming an "imaginary heaven" in the World of Spirits, and that persons are henceforth individually judged so that the "general judgment" of 1757 can be rightly termed the last judgment, must have a reason in the very constitution or organization of the *Maximus Homo*. To say that new doctrines have been revealed, and that therefore the World of Spirits is in the re-

ception of a greater fulness of light, is but partly answering the question. The other part of the answer is involved in the fact that the Lord always works by means of instruments. Angels and good spirits were the means used by the Lord to effect the general judgments of the past. The reason why the last judgment is the last general judgment that will ever be effected in the spiritual world is that the World of Spirits is now perfectly organized according to the good and evil affections of the natural mind. No one can remain there any length of time because of this orderly condition of the vestibule of the spiritual world.

To understand this more clearly we should remember the fact, that as man passes from infancy through childhood and youth to manhood — so does the church. Man has his cycles or ages through which he passes, so also the church which is man in the greatest form. I am here speaking of the church in heaven and on earth — the *Maximus Homo*. The growth of the church during the past ages has been the growth of the Greatest Man. Previous to the last general judgment the World of Spirits was not perfectly organized, because the church had not entered upon the period of manhood; consequently the rational plane of the World of Spirits was defective or wanting; and because the Lord executes his judgments by means of the Greatest Man, men could tarry there who were in external but not in internal states of worship. But now there is a greater fulness of light in the World of Spirits, because the planes in the World of Spirits, so to speak, are complete, and good spirits under the auspices of the Lord are able to detect all forms of hypocrisy and mere externalism, so that henceforth persons are individually judged.

In this light we can see why the judgment of 1757 is the last judgment and why it is said of the New Church that it is the Crowning Church of the Ages. The light of heaven can no more be intercepted by the black clouds of superstition, ignorance, falsity, and evil in the World of Spirits. The church in heaven, or the Greatest Man, has entered upon the period of rational life and the power of rational thoughts. The power

from the Lord to execute judgment, will no more be wanting. Thus we can more readily understand why, after the general judgment in the spiritual world described in the Apocalypse, we should hear a voice saying that the measure of the wall of the city is "the measure of a man — that is an angel." The *Maximus Homo* breathes more freely, thinks more clearly, and understands more perfectly. The Divine love and light are more fully received, and the ministry of heaven can more perfectly execute the Divine Judgment.

Joliet, Ill. L. G. LANDENBERGER.

CHANGELESS.

We say, "The sun has set," and we sorrow sore
As we watch the darkness creep the landscape o'er,
And the thick shadows fall, and the night draw on,
And we mourn for the brightness lost, and the vanished sun;

And all the time the sun in the self-same place
Waits ready to clasp the earth in his embrace,
Ready to give to all of his stintless ray,
And 'tis we who have "set," it is we who have turned away!

"The Lord has hidden His face," we sadly cry,
As we sit in the night of grief with no helper by.
"Guiding uncounted worlds in their courses dim,
How should our little pain be marked by Him?"

But all the while that we mourn the Lord stands near,
And the Son divine is waiting to help and hear;
And 'tis we who hide our faces, and blindly turn away,
While the Sun of the soul shines on 'mid the perfect day.

— *Susan Coolidge.*

OPEN LETTERS.

THOUGHTS IN SICKNESS.

Editor of the New-Jerusalem Magazine: —

I HAVE been endeavoring to learn and to do my duty under the circumstances. Perhaps it is not worth speaking about, but I will try to give you an idea of what is in my mind.

We read in the Psalm, "Delight thyself in the Lord, and He shall give thee the desire of thine heart." But how can we delight ourselves in Him when we are experiencing by His permission what is painful in the extreme — apparently beyond our power of endurance.

Of course we can only do it by bringing into practical exercise what we know of Him, and in our inmost heart believe of Him, that is, that in all He does or permits He is acting as a most tender, loving Father — that pain is never anything but a permission, and that He allows the least of it only for a Divinely kind reason. With such a view of His permission He is only good and wise to us, and it is only as such that in our suffering we can delight in Him. But when we have in our hearts and minds this view of Him, we know that in our trials He is seeking some great good to us, and it cannot but be the desire of our hearts that this good may be secured. What we shall be praying for is, that the blessed end, which by such painful means He is seeking, may be attained. Of course the end which in such delight in the Lord we are seeking, will be given.

The passage continues, "Trust also in Him and He shall bring it to pass, and He shall bring forth thy righteousness as the light, and thy judgment as the noonday." To trust in the Lord is really to believe, and of course to act as if we believed that the suffering, intense it may be, is not permitted to extend the least mite beyond what it is for our soul's best good to meet. When we meet and bear our pains in this spirit, we do practically trust in the Lord; and by means of this our trust, He will bring it to pass. He will secure to us the eternal good He has been contemplating in our suffering. In consequence of our meeting His

merciful dealings, which are connected with such severe pain, He will bring forth His righteousness as the light, and His judgment as the noonday. All we have to do is to accept in full trust the discipline we are receiving, and bear it without a murmur, as permitted solely for the purpose of securing our souls' eternal good. When we are suffering severely, the natural tendency is to deprecate it — to pray for deliverance from it. "If it be possible let this cup pass from me." But this is not without qualification. "If it cannot pass from me except I drink it, Thy will be done."

In meeting the natural trial in this spirit, the eternal good which the infinitely merciful and wise Lord, our Father, is seeking through it, is secured.

JOSEPH PETTEE.

THE WINE QUESTION.

Editor of the New-Jerusalem Magazine: —

THE quotations from Swedenborg found in the letter on "The Use of Wine," in your October number, are not as conclusive as one could desire. Those given in the appended editorial note not only discourage the consumption of whiskey, but also show that in comparing "wisdom purified" with alcohol (C. L. 145), it is not to be inferred that "spirit most highly rectified" is therefore more wholesome, for it is well known that the purer the liquor in this sense is, the more "pernicious" as a drink it becomes.

In C. L. 461 and T. C. R. 570, Swedenborg merely quotes the utterance of recently deceased boorish "clowns" who delighted in feasting, drunkenness, and licentious conversation.

The quotation from T. C. R. 367 proves nothing, unless it can be shown that grape juice is not wine, and that Swedenborg erred in admitting it to be so in Pharaoh's cup.

In that beautiful memorable relation with which the chapter on the Holy Supper in T. C. R. closes, there is a description of a princely repast in an angelic society where, through the middle of a pyramid of gold, "there welled up as it were a fountain of nectareous wine." What is known about nectareous wine? Who will affirm that it contains the inebriating principle? The following quotation from the same relation (n. 737) is worthy of careful consideration:

As they followed the angel, they saw a great multitude of old men, young men, and boys, and also of women and girls, who were sitting in threes and tens in a

company, on banks of roses, wreathing garlands to adorn the heads of the old men, the arms of the young, and the bosoms of the children; others were pressing the juices out of grapes, cherries, and mulberries, which they collected in cups, and then drank with much festivity.

JAMES PARK.

"THEIR ANGELS DO ALWAYS BEHOLD THE FACE OF MY FATHER WHO IS IN HEAVEN."

Editor of the New-Jerusalem Magazine: —

WITH reference to Mr. Harris's comments in the September number on the above words, I wish to point out that so far as Swedenborg's own explanation of them is concerned, they cannot be regarded as a subject of conjecture. He says plainly:

> Here it is said that their angels do always behold, because there are spirits and angels attendant upon every man, and according to the nature and quality of the man, such are the spirits and angels who are attendant upon him. With infant children there are angels from the inmost heaven, and these see the Lord as a sun; for they are in love to Him, and in innocence, and this is understood in a proximate sense by "Their angels do always behold the face of My Father who is in the heavens." (A. E. 412.)

JAMES REED.

WINE.

Editor of the New-Jerusalem Magazine: —

WITHOUT wishing to commit the MAGAZINE to a discussion on the wine question, I desire to say one or two things with regard to the open letter of Mr. A. K. Roy in the October number.

In the first place it should be understood that the difference between him and me is one of interpretation. I will not yield to him or any one in loyalty to the doctrines, nor will I admit that anything I said was a pure assumption of my own. He writes as if there were but one kind of wine, and as if that were a conceded fact. I do not agree with him, and many do not. To discuss the matter would be threshing over old wheat, and therefore all I have to say is that others have been carefully over the whole ground and have come to conclusions the very opposite to those he declares to be the only true ones.

In the second place I desire to say that if he will go to the original of the passage in T. C. R. about the banquet in heaven, he will find that the "princely host," if he could hear our sentiments, would have more reason to be shocked at his attitude

than mine. For, in the original he will find that that heavenly feast was made up of sweet bread, by which I understand, not cake, but the natural sweetness of the grain, "*et musta vinorum concreta,*" the must of wine solidified, or grape jelly; while it must be admitted by all fair-minded men, that the words "*vino nectareo,*" sweet wine, fit in more readily with the idea of the pure juice of the grape than any fermented wine that ever was made. I do not wish to shock any body, but to my mind this feast in heaven does not give any countenance to the custom under consideration.

If I have gone too far in saying that I did not believe that there was a society in the church, outside the General Church of Pennsylvania, that would approve their methods with regard to social wine drinking, I am very sorry in more senses than one.

S. S. Seward.

Silence and darkness, solitude and sorrow,
On me together! Can I cheerful be?
And wherefore not? since I can voices borrow,
Society, and light, and peace from Thee,
My God, from Thee!

I will not waste one breath of life in sighing;
For other ends has life been given to me:
Duties and self-devotion, daily dying
Into a higher, better life with Thee,
My God, with Thee!

Strong in Thy strength, though in myself but weakness,
Equal to all I know that I shall be,
If I can seize the mantle of Thy meekness,
And wrap it close around my soul, like Thee,
Blest Lord, like Thee!

—*Selected.*

SWEDENBORG STUDIES.

PATERNAL AND MATERNAL HEREDITY.

T. C. R. 103 seems to treat more fully of this question than any other. It is therefore quoted in sections to serve as a basis for remarks under each head:

(*a*) The soul which is from the father is the real man and the body which is from the mother is not the man in itself, but by derivation from the soul, and is only the clothing of the real man composed of such materials as belong to the natural world.

(*a*) It is evident that this statement, elsewhere repeated, that a man has his soul from his father and his body from his mother, must be taken with some modification, or else with careful analysis of the terms employed. "Body" does not mean material body alone, because this is taken from the mother only in its beginnings before and for a limited time after birth. Science teaches that the material body is renewed every seven years, wherefore it is obvious that every adult body has derived its own materials from nature in its food and drink independently of the mother that bore it.

The body derived from the mother must, therefore, include somewhat of mind. The question is, What? and How much? The answer will appear as we proceed. Suffice it now to state that the words "body" and "soul" are probably here used according to a classification of degrees several times repeated in the Writings. For example:

There are three degrees of which man consists — which follow in order — soul, mind, and body. (C. L. 101.)

For there are in every man three degrees of life — the soul, the mind, and the sensual body. (T. C. R. 498.)

A yet plainer statement:

The human mind (*mens*) is of three degrees, which are celestial, spiritual, and natural. In the first degree is the soul (*anima*), in

the second is the mind (*mens*), in the third is the body (*corpus*). It is the same whether you say that the mind of man is of three degrees, or the man himself, for that part of the body (*id corporis*) which is in first principles is called mind. The other parts (*reliqua*) consist of what is propagated and continued thence. (*Inv. a Nov. Eccl.* No. 14.)

Again:

Man's material body is charged with cupidities. Hence it is that the inward affections do not appear. (C. L. 272.)

We gather from all this that a large and important part of the natural mind, or *animus*, is derived from the mother, which accords well with experience and observation. It is a common remark that children are quite as apt to be like one parent as another, not only in appearance (of which later), but in disposition, traits of character, and outward peculiarities of every kind. For the body includes not only the visible person, but the natural will and understanding and those degrees of the *animus* that are nearest the senses and therefore most apparent to others.

The important share which maternal heredity claims in shaping life and character is displayed in the well-known fact, which is almost an adage, that "remarkable men always have remakable mothers." The converse of this proposition, or rather its counterpart, is almost equally familiar, that so-called great men have rarely transmitted their greatness to posterity. We more often hear of "degenerate sons of distinguished sires" than of "great fathers and greater sons."

We may see a reason for this in the well-known New-Church doctrine that "all power is in ultimates." The ultimates or externals of the natural mind are the channels through which the powers of the soul or spirit find access to the outer world. If these channels be large and generous, the spirit behind them has greater scope for development and expansion; if they be narrow and contracted, the result is inward suppression and outward feebleness. These outward channels we infer from the doctrine are from the mother. Among the qualities usually inherited as a rule from the ma-

ternal side of the house are combativeness and physical courage, or their opposites. There may be exceptions to this rule.

(*b*) Every man after death casts off the natural which he had from his mother, and retains the spiritual which he had from his father.

(*b*) If this statement be accepted as true to its fullest extent, it should afford great comfort to devout and pious mothers in the thought that, since all evil resides in the natural principle, none of the infirmities and imperfections derived from them by their children will be retained by the latter to eternity. While also a good mother has abundant opportunity to train her child so that it may correct even the paternal heredity, and in after life have it supplanted through regeneration by the Lord, she may rejoice in the thought that any untoward inclination derived from herself will be first and easiest cast off by the young immortal.

(*c*) Since a man's soul is the real man, and is spiritual in its origin, we may hence see the reason why the mind, temper, disposition, inclination, and affection of love, in the father, is communicated to his children in succession, reviving and discovering itself anew from generation to generation. Hence it is that many families, yea, whole nations, may be distinguished by the resemblance they bear to their common original progenitor, a general image or likeness discovering itself in the countenance of each particular descendant; which image can only be changed by the influence of religion and the spiritual things of the church.

(*c*) We discover here the wisdom of that custom, which has come down from time immemorial, that children take the father's name and are universally regarded as his descendants rather than the mother's. Hence also hyphenated names, now becoming somewhat fashionable, as showing both lines of descent, should not be allowed beyond one generation.

We find also herein strong confirmation of the fact before mentioned (*a*) that the body which a man has from his mother includes many of those traits of mind and character which are most conspicuous to the world; for how could the

father's "mind, temper, disposition, etc." "revive," unless they had lain dormant, or how could they "discover themselves anew," unless they had been covered up or hidden away by the mind, temper, disposition, etc., inherited from the mother in the generation immediately preceding?

(*d*) There is in the seed of which every one is conceived, the graft, or offset of the father's soul in its fulness, enveloped with a kind of covering taken from the natural elements, of which in the womb of the mother his body is formed, which may be after either the father's or the mother's likeness, the true image of the father still remaining within and continually endeavoring to unfold itself, which if it cannot do in one generation it effects in another.

(*d*) Here it is distinctly stated that the body may be formed after the likeness of either parent. So far as body here means external character and disposition little more need be said. As regards physical or material form the question assumes a purely scientific aspect, yet one not wholly aside from our present subject.

Where there are marked physical contrasts between the parents opportunity arises for empirical deductions which are always curious or interesting and which are sometimes strongly confirmatory of the doctrine of heredity already laid down. To take a few examples: The hands and feet are said to correspond to the externals of the mind. Now where there is marked contrast between the parents in the size and shape of the hands and feet, or even in the length of the extremities, the children generally follow the mother.

Again, the hair which is another "external" of the body, in texture if not in color, almost invariably resembles the mother's. This law is conspicuous in the hybrid offspring of parents belonging to different races. The child of an African mother and Caucasian father, without exception, inherits the kinky hair of the former, while if the mixture of blood be reversed the hair is straight.

Doubtless the physical laws of paternal and maternal heredity are well defined, and may perhaps already be accurately codified by the scientific world. Belonging as they do to the

purely corporeal degree of man, these laws must be very much the same as reign in the animal kingdom immediately beneath him. The methods of transmission of qualities by either sex, by careful experiment and observation extending now through many years, have been brought to the perfection of an exact science. How far the knowledge thus accumulated for purely natural and economical purposes may hereafter be utilized to serve the spiritual degree, it is difficult to say.

Certainly so long as the successful working of spiritual regeneration in large measure depends upon the possession of "a sound mind in a sound body," any knowledge bearing upon the orderly and judicious propagation of the latter cannot fail to be of value.

Wilmington, Del. P. B. Cabell.

THE MANUSCRIPT COMMITTEE.

In declining to serve longer on the Convention's Committee on the Manuscripts of Swedenborg, Rev. Mr. Benade has expressed himself so harshly as to lead some to forget his long and efficient service as chairman. It is true, as he alleges, that sufficient funds have not been raised to complete the work of photo-lithographing, but it is also true that some $1,400 are in the treasurer's hands for this purpose and that much more has been pledged and will be paid as soon as a definite plan of work has been announced. The remaining members, Rev. Messrs. S. H. Worcester, Warren, and Ager, may not feel like doing more at present than to propose what ought to be done, but we take the liberty to suggest to them to enter at once into correspondence with the English brethren and endeavor to select the proper person to attend to the work. We think that it would be best to select some one whose home is not too far away, and we do not see how a more competent person could be found than the previously successful Rev. R. L. Tafel, Ph. D.

BOOK NOTICES.

ESCHATOLOGY. By F. G. HIBBARD, D. D. New York: Hunt & Eaton. 1890. pp. 360. $1.25.

WE are much interested in books of this sort, for the subject is a prominent one in the Scriptures, and men are sure to give attention to it till they understand the prophecies. In Dr. Hibbard's calm and studious treatment of the Book of Revelation we find much to approve, but there is the general difficulty which he and others contend with, that they have no settled rule of interpretation. For example, the day of the phrase "last day" is taken by him to be a wholly indefinite period, but the twelve hundred and sixty days are reckoned as just twelve hundred and sixty solar years, thus making the reign of Anti-Christ end A. D. 2016. Or again, the language descriptive of the seals is "greatly symbolic," but the language of the closing chapters is taken so literally as to make the new earth refer to "this planetary orb." The difference between the New Church and such interpreters is that the former keeps to a spiritual interpretation throughout, and verifies it by history, while others waver between spiritual and literal interpretations, and make the prophecies refer to events mainly future and problematical.

Nothing could be better than the spirit in which Dr. Hibbard has written, and his book will be enjoyed by his people, even if it does not fully convince them.

THE JEWS UNDER ROMAN EMPIRE. By W. D. MORRISON. New York: G. P. Putnam's Sons. 1890. pp. 426. $1.50.

THIS handsome volume makes one of the series called "The Story of the Nations," which now includes some twenty-five volumes. Mr. Morrison writes from London. His style is clear and calm, with great thoroughness of historical reference, and a condensed account of less important matters. He has covered the period extending from B. C. 164, when the persecution of the Jews by their Syrian master, Antiochus, led to the Maccabean revolt and opened the way for the entrance of the Romans, to A. D. 135, when the interminable series of rebellions terminated with the suppres-

sion of Bar Cocheba. This makes the first part; the second follows with chapters on the Sanhedrin, the Temple, the Synagogue, the Law and Tradition, the Teachers, the Sects, the People, the Messianic Hope, and the Jews Abroad. The book fills an important place and should be in the hands of all those who would know the New Testament in its temporal setting.

THE WORLD-ENERGY AND ITS SELF-CONSERVATION. By W. M. BRYANT. Chicago: S. C. Griggs & Co. 1890. pp. 304. $1.25.

UNDER this severe title, Mr. Bryant has given us a most interesting and valuable work on philosophy. His mind has the rare form which minutely analyzes and also loves to construct. He stands between the scientific materialst and the Hegelian theist, and deals so deftly with each as to draw them along on parallel lines from the very elements of thought and things to the God Spirit. He seems to be everywhere competent to discern truth from error, and he builds securely as he goes. A single specimen is all that we can give from this noble and encouraging argument:

> Doubtless man was made of the dust of the earth, and still more remotely of cosmic dust. But the process of his development is nothing less than the process of reason by which the concurrence of elements has tended unfalteringly toward ever greater complexity of relation, until at length there arose a unit which, though it could not be said to think, yet was itself a marvellous embodiment of thought, and which, by further advance, grew into that degree of complexity of relations which may be termed self-relation — a characteristic better known under the name of self-consciousness, which is, in fact, the highest term of centrality. . . . The World-Energy is God. Its self-conservation is the eternal process of creation. Evolution is the temporal aspect of this process. The self-unfolding of God culminates in man. For man is the Son of God.

THE PATHWAY OF THE SPIRIT. By J. H. DEWEY, M. D. New York: F. F. Lovell & Co. 1890. pp. 320.

DR. DEWEY is a Christian Theosophist. He sees the abuses of the Blavatsky theosophy, but he fully believes in the mind being illumined to be made aware of the presence of God and of spiritual truths. He holds that immediate inspiration is a possibility, warns against dangers of mediumship, explains the Lord's teachings as to prayer and communion, tells the signs of inspiration, and suggests, in closing, how circles may be held with prayer and Bible-reading and silence. He seems to us to make too little of the direct study of the Holy Word, and to go dangerously near to spiritism and the "developing circle."

STORIES FOR THE YOUNG.

"Dear Daughter Dorothy," by A. G. Plympton, is an excellent, unique story about an old little girl, and what she did for her father especially, and many others. $1.00.

"Winds, Woods, and Wanderer," by Lily F. Wesselhœft, is a most romantic story about a boy artist who suffered much, but was cared for by the winds and trees, and by a noble little Indian. $1.25.

"Zoe," by the author of "Laddie," is another such sweet, touching, English story as this writer knows so well how to make, full of interest and innocence. 60 cents.

"Stories told at Twilight," by Mrs. L. C. Moulton, is a collection of eleven varied stories of the sort to be read aloud to children at the day's ending. $1.25.

Published in neat illustrated form by Roberts Brothers.

The *Andover Review* for September was a number of marked excellence. "Modern Reconstruction of Ethics" was treated by Prof. W. R. Benedict, "The Polarity of Truth" by Rev. J. F. Brodie, "Socialism in the Light of History" by Mr. G. W. Cooke, "The New Basis of National Education" by Mr. G. B. Stetson, "Manuscripts in the British Museum" by Prof. L. Sears, "The Hebrew Prophet and the Christian Preacher" by Dr. G. B. Spalding. The editorials on "The Present Tendency in Theology" and on "Lux Mundi" were significant of the progress of religious thought. The other departments, "Letters and Life," "Intelligence," and "German Literature" were well filled.

A LOOK UPWARD. By SUSIE C. CLARK. Boston: Lee & Shepard. 1890. pp. 215. $1.25.

IF it be a little difficult to conceive of a philosopher named Susie, the reader of this pretty book will find himself repaid by its freshness and general good sense. Miss Clark is a Christian Scientist without being a pantheist or a theosophist, and she writes well of the superiority of spirit to matter, of the bondage of fear, and of healing through spiritual growth. She seems to be at home in this interesting field.

"THE NEW BIRTH; or, The Law of Man's Spiritual Creation" is the title of a little book of 106 neatly printed pages, issued by the Western New-Church Union. Rev. L. P. Mercer is the author,

and this is the second edition. He treats of the microcosm, heredity, the first man, and regeneration and its stages. As a book for those who look at such matters philosophically, it is likely to be very useful, though nearly as well adapted to the general reader.

THE GREATEST THING IN THE WORLD. By HENRY DRUMMOND. New York: James Pott & Co. 1890. 35 cents. pp. 64.

THIS address on Love given at Northfield, Mass., by Mr. Drummond, famous for his "Natural Law in the Spiritual World," has found a wide reading. He makes short work of "Faith Alone," the key-note for centuries of popular religion, and goes on to speak of love in contrast with other virtues; to analyze it into the nine qualities of patience, kindness, generosity, humility, courtesy, unselfishness, good temper, guilelessness, and sincerity, and finally applies his doctrine in several ways.

THE FINDING OF THE GNOSIS. Boston: Occult Publishing Company. 1890. pp. 74. 50 cents.

THIS is a drama in which Nameless, Soul, Ego, Alteria, Etheria, Adonai, and Fear are the characters. The action is quiet, and the topic is the rather prosy one of the "Apotheosis of an Ideal." But the story is thrown into "lines" such as:

> "Grim philosoph I.
> In me the fending and pythonic powers
> Rise to their direful climateric.
> Impeach not the acme of tutoring.
> Seize the hortation or fall afoul with the imprecate."

The Sociologic and Coöperative News, is the too heavy title of a neat little paper which Miss Imogene C. Fales, of York Harbor, Maine, is conducting in the interests of coöperation instead of competition. We notice the name of Mr. S. Waller of Seneca Falls, N. Y., among the leaders of the movement. May the paper aid in bringing about that heavenly time when the competition of selfishness will yield to the coöperative energy of neighborliness.

The Books of the Bible briefly Analyzed, is a useful little pamphlet of forty pages, giving a statement of the contents of the Bible by books. The author is Prof. A. Schultze of the Moravian Theological Seminary, Bethlehem, Pa. Sold by H. T. Frucauff, Easton, Pa., for twenty cents.

"Mottoes and Recitations for Christmas" is a beautiful little book, published by H. H. Carter, Boston. Mrs. L. M. Morehead, the author, is already favorably known to our people through the *Children's Magazine*. She will now reach the general public with her wise yet childlike words, put into a form to be used at the festival. Price, 75 cents.

Lessons in Number. By Francis Cogswell. Boston: Thompson, Brown, & Co. 1890. pp. 140.

This is a beautiful little book for teaching numbers in a simple and rational way. It costs but twenty-five cents and would be a good book to have at home, as well as to use in school.

Documents concerning Disturbances etc., is a volume treating of the reasons which led to the separation of Rev. L. H. Tafel from the secret order known as the Academy. It is published as a vindication of those who remain, but seems likely to injure rather than to benefit. Sold at 1821 Wallace St., Philadelphia, for $1.00, postage 15 cents.

Who Made the New Testament? is a bright pamphlet by H. L. Hastings, of Boston, who has produced an "anti-infidel library." He here shows that the New Testament was not arbitrarily put together by the Council of Nice, which city, by the way, is south-east, not south-west of Constantinople.

Sanitary and Economic Cooking is an admirable essay by Mrs. M. H. Abel, a prize essay of the American Public Health Association, and published by it in a neat form, at fifty cents, for nearly two hundred pages of health hints, rules for cooking, and plans of meals good but not costly.

The Sign of the Son of Man Appearing, is a pamphlet by Geo. P. Pierce, treating of last things by bringing out the etymology of words used in Scripture.

THE NEW CHURCH.

AUTHORIZED PREACHERS.

THE sudden change of policy by the Canada Association in refusing to authorize a layman, who had been preaching under a license, to continue his work, will raise a question of much interest to our people at large. No objection was made to Mr. Martin personally nor to anything that he had done, but it was held by a majority that the authorization of a layman to do such work was disorderly and therefore inadmissible. Those who have appreciated Mr. Martin's work, and had seen no harm come of it, are naturally distressed at the enforced retirement of an earnest co-worker. The whole Association, which had been most active in missionary work, seems likely to become inactive.

It is of course to be understood that the New Church holds to a suitably prepared ministry, solemnly inducted into office by ordination, and respected in the performance of its use. Great expense has been incurred in providing a Theological School and in obtaining the services of instructors in the doctrines, the languages of the Word, the interpretation of it, and in the art of preaching and performing the other duties of the ministry. It would be folly, having done this, to ignore any standard for the ministry and hastily to authorize all persons who might desire to do so to act as ministers. And this has never been done. We do not know how it is elsewhere, but in the Massachusetts Association a large committee performs the duty of passing upon the capacity of a candidate to receive license or ordination, and gives its affirmative or negative advice, as the case may be, to the General Pastor.

But the knowledge of the Bible languages is not the first thing to be required of a candidate, as seems to have been done in Mr. Martin's case. It is self evident that the love of performing the use in some degree, as in mission lecturing, is to be regarded first of all as evidence of a call from the Lord, and that an adequate understanding of the doctrines is to be counted as next in importance. If a man have these, he may usefully labor for years, as so many of our ministers have done, till their ordination could conveniently take place. The usefulness of such a man will be greatly

increased by a more thorough knowledge of the Word in its original languages, but to make this the chief test is to substitute an academic for a vital standard, and is likely to add to the ministry immature men, having a certain book knowledge and little else, so that the lay people will not have confidence in them, and will perhaps come to have radical notions of aversion to ministers, and liking for lay preachers, because they have large experience of life.

It seems to us not disorderly to regard the school of regenerating life as worthy to be reckoned in connection with the Theological School, for the Holy Spirit is received by the minister according to the faith of his life (Canons iv. 7), and to allow the desire of the heart and the ability of the head, received from the Lord by whatever means, to have their due weight in deciding the question of authorizing a man to preach. On the other hand it seems to us deplorable to introduce into the ministry by ordination, merely on account of studies completed, young men who have had no experience in preaching as candidates, and no invitation from any society to take charge of its sacred interests.

We regret to lose the aid which Mr. Martin's services have given to the New Church, and we hope that other similar modest workers will not be enjoined.

PACIFIC COAST ASSOCIATION.

NOTHING could be more gratifying than the news from the Pacific slope:

> The first meeting of the Pacific Coast New-Church Association of San Francisco, held on Aug. 16, 17, and 18, was an event that will ever be remembered with pleasure by those who participated. The large number present, the genial sphere that prevailed, and the unity of purpose and harmony of spirit that actuated the proceedings, are happy harbingers for the future of the church on this coast. A Constitution, broad in its principles of freedom, yet orderly in its arrangements for strengthened unity, has been adopted. The doctrine of use, as the only basis of Association work, has been asserted. Discussions on theories of no practical import, proper in their place but improper here, have been discarded. We have now only to go forward in the work, ignoring all the contentions which have hitherto hindered the progress of the church throughout the land, and in a quiet, yet energetic way, do what is seen to be done, and what our means will permit, for the cause we love so well.

Eleven societies, thirty-five ministers, and thirty-eight delegates were represented. The Rev. John Doughty was made president, Rev. D. A. Dryden was ordained — three ministers and three lay-

men placing their hands upon his head. It was decided to unite with the General Convention. There were one hundred and twenty-five communicants. A treasury was established. There are seven ministers already — Messrs. Doughty, Joseph Worcester, Mills, Edmiston, Bowen, Croy, and Dryden. The societies aggregate three hundred and eighty-nine numbers.

The Association seems to move from the start with heartiness and vigor.

OUR WORK IN ITALY.

SIGNOR SCOCIA makes a good report of some three hundred books and over five hundred pamphlets sold in the last year. He quotes from a Roman priest these encouraging words:

> The new doctrine has inundated my soul with an immense, inexpressible joy, making me to discover in the Divine Word new, most beautiful, and consoling truths. May the Lord God crown the work commenced, and finally lead my much troubled spirit in the paths of peace.

The report closes with a fervent and wholly reasonable appeal:

> But will there be given me the possibility of inaugurating in Italy the same impressive method of propagation which I have seen perform its use so well in England? Shall I have pecuniary means sufficient to open to the public, in this city of Florence, a convenient place for the reading and sale of the writings of the New Church, and for the preaching by the living voice of its heavenly doctrines? Shall I succeed in organizing societies under an ecclesiastical form, and thus in establishing practically, in an attractive manner and in a regular order, the external worship of the Lord?
>
> These, and others similar, are the questions which I sometimes put to myself; but I confess that I am unable to answer them; the Lord alone knows.

We would call attention to Signor Scocia's offer to send to subscribers, directly from Florence, photographs of Swedenborg — one measuring 9 inches by 12 for $1.25; the other 19 inches by 23 for $2.00. He deserves this and every aid to enable him to continue his work of translating the doctrines into Italian. Subscriptions will be received at our office of publication, where specimens may be seen.

HASTY COMPARISONS.

A FRIEND writes:

> "I cannot think that the so-called New Church is doing more in and for the Lord's New Church than some other churches."

By the Lord's New Church the writer undoubtedly meant the general communion of saints. By the "so-called New Church"

he meant our little organization. We do not see how any man has insight broad enough and deep enough to form such a judgment or its opposite. We do not see that any one can do it except the Lord alone. We may be accomplishing more or less than is apparent. Others may be accomplishing more or less than is apparent. It is simply impossible to judge accurately and so make an intelligent comparison.

There is a disposition to regard another man's occupation as more desirable than our own, to suppose that other families have less to contend with, to believe that the ministers of other connections have less of human imperfection than those of our own whom we know intimately. This natural tendency of the judgment is especially seen with young people who fear to marry those whom they have grown up with and whose faults they well know, but who feel very safe in marrying those whom they have seen only in public places. In time faults appear, sometimes causing intense disappointment and even separations.

In religious circles we should find the same to be true. An organization which we know only through the flattering reports of its periodicals seems to us perfect, but in our own we can mention no one who has not his defects. We are tempted to conclude that the real church of God lies wholly outside of our circle, at any rate that the Lord finds much more willing hearts elsewhere than with us, and in consequence we perhaps grow critical and lukewarm towards the work of our own body, but this attitude seems to us to be founded on a mistake of judgment which carries us beyond a just appreciation of what others are doing, to a point where our sight fails.

YOUNG PEOPLE'S SOCITIES.

THE Fourth Annual Joint Reports of the Young-People's Societies of the New Church in America is interesting reading. The leagues are variously occupied: at Baltimore in providing a church organ, at Boston Highlands in maintaining a mission school, at Cincinnati with similar work, Cleveland, an organ, New York, a mission, Philadelphia, several important uses, elsewhere, uses of a social or educational character. All our societies need such organizations if they would do their best work.

THE RELIGIOUS WORLD.

LIGHT IN CENTRAL AFRICA.

We are indebted to a subscriber for a copy of the *Christian Herald and Signs of our Times*, which contains an account of mission life on the Congo, and speaks thus of a race called Bantu:

While at Sierra Leone, a friend of mine, Mr. Hailes, a member of the Royal Geographical Society, told me of a very strange ethnological discovery made by him, while up the Niger River some time previously. He was taken prisoner by the Sultan of Bede, a territory on the southern confines of the great desert. Bede itself is a walled town, presumably of great antiquity and with about ten thousand population. While he was a prisoner, a sultan from one of the inland tribes visited him. Mr. Hailes spoke very poor Arabic and the sultan's English was equally indifferent; but they managed to understand each other. The latter was the chief of a tribe which called themselves followers of the Nazarene, and his religious belief was almost identical with our Christianity; yet he had never heard of Christ, nor had his people. What is more, this was the first time he had ever seen a white man, and no white man had ever set foot in his domain. His people had never even heard of Christianity, and did not know that there were others on the earth who held the same views they did. The presumption is that the tribe was in some way related to the Abyssinians, and had wandered, generations ago, to the eastward and settled there. The Abyssinians trace their descent to the days of Solomon. It would be most interesting to investigate the origin of this singular people, and to learn just how these people came to be settled in the heart of Central Africa.

Before Mr. Hailes came away (he was soon released), the Sultan of Bede became his friend. At parting he said to him, "Now you can go back to your country and your queen, and tell her she can send all the missionaries, and all the people here she likes, but on one condition, she must not send any rum!"

The people of whom Mr. Laffin speaks are like the Mandingoes, light-colored and well-featured, and class rather as Arabs than as negroes. They are totally different from the majority of the tribes found in the great Congo basin, the war-like Balolo ("men of iron"), whose territory is almost the equal of any existing empire, the Bakutus, Bassonges, Bakubas, Basundi, Kasongos, Mawambas, and the half-hundred others, all of whom are purely Bantus, although varying much in physique, features, color, and actions. The Bantus are not negro, and many have aquiline features with thin lips. Their language, too, is radically different from that of the negro races.

This will remind our readers of what is said in T. C. R. 837–840 and elsewhere, about a revelation to some in Central Africa.

UNIVERSAL ANALOGY.

In an article published by Rev. Charles Beecher, in the *Andover Review* for August, he treats of correspondence under the term "analogy" in a striking way. He began with the declaration, "Analogic is Nature's logic," and maintained this aphoristic style throughout. After speaking of analogy as exhibited in color, music, and language, he said:

> Significance, emblematic significance, is a property of matter, as really so as porosity or inertia. These properties are of very little importance compared with the property of significance. And although this has not been included in the list of properties of matter in the text-books on Natural Philosophy, it has been recognized with admiration by minds of the most unlike schools of thought, as a grand, outward fact. Swedenborg, Carlyle, Emerson, Beecher, Bushnell, Drummond, come from all quarters of the philosophical horizon to a common centre here.

He then quotes briefly from each, attributing to Swedenborg the saying, "One would swear that the physical world were purely symbolical of the spiritual world," a sentence which sounds very unlike him, though expressing the great law of correspondence in a way.

DR. PEABODY ON THE NEW CHURCH.

Among those not connected with our body who know our doctrines and respect them, the venerable ex-preacher of Harvard University has long been prominent. In a recent article in the *Christian Register* (Unitarian) he has given his view of "Swedenborg and the New Church" at length, closing with the words:

> This view of the close connection of the two worlds, both by inter-communion and by the continuity of the earthly life, shows itself, as it ought, in the character of those belonging to the "Church of the New Jerusalem." We know them as men and women of singularly pure and elevated spirituality, and of lives that "adorn their doctrine." This is due in great part to the intense stress which they lay on truths which their founder, as we believe, derived from the New Testament, and which are there for all of us. It is due in part, however, to the degree in which they are "a peculiar people" — a sort of close corporation, while in the most kindly relations with their fellow-Christians, yet less "of the world" than most Christians are, and than many are constrained to be. It is indeed incumbent on us all to "hold our own," whatever our associations may be, and to let our light shine all the brighter if in surrounding darkness. Yet it is the common law of human society that, while we give, we take — that, while we may raise the moral tone of those around us, we are liable to have our own tone somewhat lowered, if theirs be low. Against this be it ours to guard and strive; and to this end, next to that communion with the Supremely Good which is our privilege more than

our duty, we can have no better help than we may find in the example and fellowship of those who, like many of our brethren of the New Church, are able to evade some portion of the trials of faith, which, if we are compelled to encounter, it should be only to resist and overcome them.

INFANT DAMNATION.

In the discussion of Calvinism the effort is frequently made by its defenders to deny that Calvin believed in the damnation of non-elect infants. Dr. Van Dyke is not afraid to declare on this point:

There is not a line in all Calvin's Institutes, nor, so far as I ever have seen or heard, in all that he ever wrote, which asserts or intimates that all dying infants are included in "the eternal election by which God has predestinated some to salvation." I challenge contradiction. Don't rail at me, but show that I am in error, and I will recant. True, this is only negative proof. But is it possible or conceivable that Calvin believed this precious doctrine and yet never uttered it for the comfort of believers, for the glory of God's grace, or for the rebuke of some (Servetus, for example) who opposed his system upon the very ground that it involved the damnation of dying infants? But the proof is not merely negative. There are passages in the Institutes in which infant damnation *crops out*; passages where it is *assumed*, and more than asserted that multitudes of dying infants are included in "the eternal election by which God has predestinated others to destruction." Take a single conclusive example:

It is very absurd in these worthy defenders of the justice of God to strain at a gnat and swallow a camel. I again ask how it is that the fall of Adam involves *so many nations with their infant children* in eternal death *without remedy* unless that it so seemed meet to God? Here the most loquacious tongues must be dumb. The decree I admit is dreadful (*horribile decretum*); and yet it is impossible to deny that God foreknew what the end of man was to be before He made him, and foreknew because He had so ordained by His decree. (Inst. Book III., xxiii. 7.)

THE DAYS OF GENESIS.

Prof. Howard Osgood has printed in *The Independent* a paper in which he shows that no one formerly understood by the "days" of Gen. i., periods of twenty-four hours. He concludes with the words:

Luther and Calvin are the first to reject the interminable allegories of the Middle Ages and to declare these "days" six days; though neither of them explains how he understood day. We must come down to the last of the seventeenth and the beginning of the eighteenth century before we find men who make it a point of orthodoxy to believe that the days of Gen. i. were days of twenty-four hours.

So far as the history of human opinion outside of the Bible can aid us, it shows us that up to the Reformation no one taught that these "days" were of twenty-four hours; that opinion would have been heresy to the pagan, to the Jew, and to all Christian churches.